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ZOROASTRIAN ASSOCIATION
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RELIGIOUS EDUCATION FOR NORTH AMERICANS THE FIRST GENERATION RESPONDS TO THE CHALLENGE

*Yatha At Uta Na Va Nairiva Vaeda Haithim Atha Hat Vohu Tat Eeadu, Vereziitucha It Ahmi
Fracha Vatoyotu It Aeibiio Yoi It Atha Verezian, Yatha It Asti.*

*Just as men and women having good religious knowledge, must declare that knowledge, practice
it, and educate others, so then others may act upon that knowledge.*

[Haptan Yasht Ys. 35.6, translation by Dr. Pallon Ichaporia]

2 Editorial

3 On the North American Scene

5 Coming Events

5 Around the World

6 Zoroastrian Presence at the Parliament of World's Religions

8 From the Historical Research and Preservation Committee

9 Personal Profile

10 Readers' Forum

12 Religious Education for North Americans

25 Zoroastrian Enterprise

29 Please Give from the Heart

31 Books and Such

32 Food — Traditional Favorites

33 The Traditions of Navruz

35 Jobs, Matrimonials, Milestones, Events and Honors

EDITORIAL

At the recent North American Zoroastrian Congress in Vancouver, religious education emerged as one of several key issues that needs addressing. As reported in *Fezana Journal*, November 1992 "the youth are excited about the coming change in the way we will think, pray and study religion and even what we call ourselves." This issue becomes even more urgent with the emergence of a younger generation (having English as their mother tongue), not exposed to the traditional religious customs and practices of the old world.

Over the years, Zoroastrian Associations have conducted religious classes aimed at different age groups in their communities. For Parsi Zoroastrians, the classes are generally conducted in English, while Iranian Zoroastrians often include study of the Persian language in their religious study classrooms. Zoroastrians located in communities that have no local Association, are obliged to make their own arrangements for classes. The teaching material for these classes can then be obtained from neighboring Associations. Since different Associations conduct their own religious classes, the coursework developed is different in scope, content and format. This is not a disadvantage in itself, since the teachers are essentially volunteering their time and energy to educate the young, and should be commended. However, it does force the question: what do we need for our community's future regarding religious education?

- Do we need to standardize the scope and content of the coursework? If not, is there a minimum number of topics that must be included such as religious history (our heritage), meaning of prayers, meaning of major ceremonies, jashans, etc. that are universally observed? Is there a minimum level of religious education that can be recommended for an age group?
- How do we make religious study and prayer more meaningful and interesting for our young? Do we need to compose religious songs that can be sung with exultation as in Christian churches? Were the Gathas not meant to be the songs of Zarathushtra? Will prayers be more meaningful, easy to recite, if they are translated into English?

The above represent some of the issues that come to mind. More topics and questions can be raised by readers in the coming months. An informal poll of the Associations (*FEZANA Journal*, this issue) indicates a wide range of teaching methods and materials used. The good news is that religious education is taken seriously by all and there is good student interest and interaction. An extensive "library" of religious courseware is available and we have access to scholars who can guide us. What is needed is some focus and direction and the involvement of and guidance from the Mobed's Councils. A draft proposal can be prepared as a first step, the fine tuning can come later.

If we take action now, in the years that follow we shall be able to look back on this period as a defining moment in our history in North America.

Adel Engineer
Naperville, Illinois

NAVROZE MESSAGE FROM THE PRESIDENT

Every year brings new challenges to overcome and frontiers to cross. This year, 1993 (1362 YZ) is no different.

It is the year of celebration of the centennial of the 1893 Parliament of World's Religions, when religious and spiritual leaders from around the world will gather to strengthen ties of inter-religious understanding, and seek ways to address the critical issues of our times.

I encourage Zarthushtis around the world to participate in this celebration; to work to bring about understanding among the peoples of the world; to live in harmony and peace, and in tune with the earth's creations. We Zarthushtis, can be the proud bearers of this message, which is as fresh and relevant today, as it was when Zarathushtra preached it centuries ago.

NAVROZE GREETINGS! May Ahura Mazda grant our community the blessings of:

VOHU MANAH, to make the right decisions,
ASHA, to be honest, noble and righteous,
KHSHATHRA, strength to weather adversity, and
ARMAITY, to live a life of charity and benevolence.

Rohinton M. Rivetna
President, FEZANA

NEWS FROM THE SECRETARY

Recent communications from the FEZANA Secretary to Member Associations include:

1. A draft of the "Mission Statement" for Zoroastrians in North America sent in November.
2. A package to be sent in February, with:
 - Informational materials pertaining to the "Unified Calendar for Zoroastrians in North America" [See below].
 - Constitutional Amendment for a new section describing the terms of office for FEZANA Officers.
 - Draft of a job description for the proposed position of Executive Assistant/Director for FEZANA.

Associations are requested to take necessary actions and send responses to the Secretary.

Dolly Dastoor
Secretary, FEZANA

Dr. Xerxes Captain

With deep sorrow, FEZANA has learnt of the tragic drowning accident in Brisbane, Australia, that claimed the life of Dr. Xerxes Captain, son of W.Z.O. President Shahpur Captain and Jilloo, of London, on January 10, 1993.

A brilliant student, with a promising career ahead, 24-year old Xerxes had just completed his medical studies in Edinburgh last year, and was doing field work in Australia, when his young life was struck down.

FEZANA grieves the loss of this fine Zoroastrian and sends sincere condolences to his family. May Ahura Mazda grant him eternal peace!

ON THE NORTH AMERICAN SCENE

Status of Zoroastrian Center in Washington

The Vandsar Committee has had several meetings at the Center site at 2347 Hunter Mill Road, Vienna, Virginia, to review progress of the renovation project. The by-laws of the Vandsar have been drafted by the Committee with the help of Kersi Shroff. Once approved by the Guiv Foundation, they will be submitted to the State to

obtain non-profit status. A Memorandum of Understanding for the use of the property is also under preparation between the Vandsar, Guiv Foundation, and the Zoroastrian Association of Metropolitan Washington (ZAMWI).

To date about \$10,000 from the ZAMWI Center Fund have been used for the renovation of the house at the site of the Center. The renovated house will be used as a parsonage or Mobed's residence. The hall in the residence will be available for religious functions and meetings, after an occupancy permit has been secured.

ZAMWI is searching for a mobed to live in the house in return for providing religious services to the community. All Zoroastrians are requested to help find a mobed willing to relocate in the Washington, D.C. area. Contact: Dr. Rustom Kevala (301) 972-7295.

Adopting a Unified Zoroastrian Calendar

As directed at the 1992 AGM, FEZANA Member Associations will shortly be sent a package of informational materials presenting various aspects of the issue relating to the adoption of a Unified Zoroastrian Calendar for North America. The materials include a compilation of articles "*Moving Towards a Unified Zoroastrian Calendar — a Window of Opportunity in 1992*" (FEZANA Journal, May 1992); the paper "*Rationale for a Unified Calendar*" by Dr. Jehan Bagli, as presented at the 1992 Congress in Vancouver; and a paper "*The Calendar Referendum: A Personal Observation*" by Farrokh Mistree. Input is also being gathered from the Dastur Sahebs in Bombay.

Associations are advised to disseminate the materials to their members, discuss the issue, and seek input to gauge the feelings of the grass roots on this subject. Followup discussions will be held at the next AGM in Alberta in July 1993.

Kankash Accepts Mobedyar Applicant

The Kankash-e-Mobedan (Iranian Mobed's Council) has accepted Dr. Ardeshir Shidossufian of Northridge, California to become a Mobedyar. He has started his 400 hours of religious training and will complete a one-week religious camp, to become a Mobedyar.

Mobedyars will help Mobeds perform priestly duties for the Zoroastrian public, in addition to their regular education and/or full-time jobs. The conditions to become a pre-mobedyar are:

- Must be a Zoroastrian
- Must complete all the requirements.
- Must be reviewed by the Kankash.

A scholarship of say \$1000 will be paid to completing candidates. There are still two vacancies. Zoroastrians interested in becoming a Mobedyar, may apply to The Kankash, PO Box 22911, San Diego, California 92192.

Montreal Zoroastrians Celebrate Anniversary



The Honorable Gerry Weiner, Canadian Minister of Multiculturalism was the guest of Honor at a banquet to celebrate the 25th anniversary of the Zoroastrian Association of Quebec. The Prime Minister of Canada sent a message:

"The teachings of Zoroastrian emphasize the importance of our individual contributions to society through charitable works and service to humanity. These are some of the principles that remain essential components of Canadian society and your commitment to uphold them is to be commended."

200 Zoroastrians and guests attended the celebrations at Carnac Hall in Montreal on October 10, 1992. Among the Zoroastrians honored were the ZAQ founding members and Mobed Sahebs, noted photographer Sam Tata, and Dolly Dastoor who has served the Montreal community since 1973. A "Costumes of India" show by the youth highlighted the evening's festivities.

The ZAQ was formed in 1967 by a handful of dedicated Zoroastrians "to keep alive our ancient religion and our rich cultural heritage". Dr. Jehan Bagli served as the first President, to be followed by Edul Kanga, Adi Daruwalla, Dolly Dastoor, Nari Madon and the current President Khushroo Mirza. 1974 was a landmark year for the Association as it saw the birth of a new Zoroastrian publication, *The Gavashni*, the first of its kind in North

America. For the last eighteen years, *The Gavashni*, under the auspices of ZAQ and the expert editorship of Dr. Jehan Bagli, continued to be the vehicle for evoking discussion on religious topics. In 1982, ZAQ hosted the fourth North American Zoroastrian Congress. In the words of President Khushroo Mirza:

"We have achieved our goal for ourselves and our children, of integrating into the Quebecois mosaic, while retaining our rich religious and cultural heritage..."

Reaching Out Economically

For international telephone calls to Iran, AT&T's "Reach Out Special Country Plan" offers a savings of 15% off calls to Iran. No initial or monthly fees apply. To enroll call 1-800-525-6152.

The same plan is also available for calling India and Pakistan. However, the "Reach Out World Plan" offering savings to a large number of countries (including India and Pakistan, but not Iran) and available at \$3.00/month is a better deal for monthly calls totaling \$10.00 or more.

Mehr Soroushian
Howell, New Jersey

Looking for Dreams

The Zoroastrian Society of British Columbia announces an Essay Competition on the theme: "My Dream". Be creative and use your own style. There is no restriction on the length of the essay. There will be a Grand Prize in each of the three categories: 12 and under; 13 to 30; and over 30 years. The deadline is February 1993. Contact: Shervin Shahriari (817) 984-6600.

Astrology, Numerology and You

BEJAN DARUWALLA, noted astrologer, numerologist and columnist in several Indian newspapers, spoke to the Association for Research and Enlightenment in Virginia Beach, on "Astrology, Numerology and You", on August 1, 1992. Earlier, Mr. Daruwalla's appearance at A.R.E.'s 1991 November conference was so well received, that this special one-day program was arranged. The book, *Star Signs, Numerology, Chinese Astrology* by Bejan Daruwalla, Jaico Publishing House, 1991 is available from the author at 3606 Wilson Blvd, Apt. 2, Arlington, VA 22201, tel: (703) 243-1010.

COMING EVENTS**1993 FEZANA AGM In Calgary**

The 1993 FEZANA Annual General Meeting will be hosted by the Zoroastrian Association of Alberta on July 3 and 4, 1993 in Calgary, Alberta. Member Associations are invited to send one or more delegates. All Zoroastrians are welcome to attend as observers. The ZAA is also planning a one- or two-day seminar preceding the AGM.

This venue will provide an opportunity to see Edmonton, Lake Louise, and the Banff and Jasper National Parks. The popular annual "Stampede" days will be held in Calgary the following week. Contact: Firdosh Mehta (403) 438-4371.

Next Zoroastrian Olympics in 1994

The sports-minded can plan ahead for the next Zoroastrian Olympics, on the July 4th weekend in 1994, in California. The committee is hoping to get good response from Iran, India, Pakistan, Australia, Europe and elsewhere. Funds are being raised to support this effort; donations will be gratefully accepted. Watch for further details. Contact: Bijan Khosraviani (408) 972-0509.



THE FIRST WORLD ZOROASTRIAN YOUTH CONGRESS
Unity, Preservation, Prosperity Of Zoroastrianism In The 21st Century

First World Zoroastrian Youth Congress

The First World Zoroastrian Youth Congress, organized by the Helping Hands Zoroastrian Youth Communication Network and the youth committees of the California Zoroastrian Center, the Zoroastrian Association of California, and the Traditional Mazdayasne Zoroastrian Anjuman, will be held September 4 - 6, 1993 in Los Angeles. Papers are invited from youth, by March 15, on the theme "Unity, Preservation, Prosperity of Zoroastrianism in the 21st Century". Youth from around the world are invited. Sponsors are needed to help defray costs for deserving youth. Early registration (by April 1, 1993) is \$60. Contact: Meher Amalsad, 15842 Villanova Circle, Westminster, CA 92683, tel: (714) 895-3097.

PLEASE ...

Support the FEZANA Journal with your subscriptions and advertisements.

AROUND THE WORLD**New Nehru Centre in London**

The new "Nehru Centre", in London, was opened with an inaugural lecture on Dadabhai Naoroji by Nani Palkhivala, former Indian Ambassador to the U.S.A. This lecture on the achievements of a Zoroastrian, given by a Zoroastrian for the inauguration of the Nehru Centre is indeed a great tribute to the Zoroastrians of U.K.

[From ZTFE Newsletter, October 1992]

Religion on National ID Cards in Pakistan

The government of Pakistan has instituted a new law requiring the inclusion of religion on every citizen's national ID card. It is speculated that this step may lead to more open discrimination for Pakistan's three million Christians, Hindus, Parsees, Sikhs and Buddhists.

[From Alliance Life, January 6, 1993]

Victims of Bombay Riots

A Parsi couple in their seventies, Mr. and Mrs. Medhora were among the innocent victims of the rioting in Bombay in January. They were trapped in their fourth floor apartment when their Dalal Estate Parsi Colony building near Bombay Central Station was set ablaze by the rioters. Mrs. Medhora was a long time principal at Bharda New High School in Bombay. Several other Parsi families have lost their homes and belongings in these riots.

Doctors on the Go

DR. PERSIS AMROLIA of U.K. recently spent 4 months volunteering his services as a Medical Registrar among the poor of Yaounde, in the Cameroons. From January 1993, he will start a three year contract with the Washington Institute for Genetic Research.

DR. SOHRAB DALAL was in Borneo for three months, as Chief Medical Officer with "Operation Raleigh" expedition working on rain forest conservation, building a school and setting up a hospital base and a screening program for cataract operations. An avid traveler and recipient of the Gold Edinburgh Award, Sohrab's past adventures also include parachute jumping, flying, cross-country skiing and scuba diving.

[From ZTFE Newsletter, June 1992].

GIFT SUBSCRIPTIONS AVAILABLE

Remember — FEZANA Journal makes an excellent gift for family, friends and students away from home.

ZOROASTRIAN PRESENCE AT THE PARLIAMENT OF THE WORLD'S RELIGIONS

by Rohinton M. Rivetna
Hinsdale, Illinois

A Royal Feast — The 1893 Parliament

A hundred years ago, a young lady Miss Jeanne Sorabji, dressed in a saree, was perhaps the sole representative of the Zoroastrians, at the World's Parliament of Religions, held in Chicago in 1893. This Parliament, a part of the World Columbian Exposition, was an epochal event, the first formal meeting of the major religions in the history of the world. More than 400 persons from 41 religious traditions spoke about their faiths to audiences of four to seven thousand each day, meeting on the site now occupied by the Art Institute of Chicago. For the first time, the religions of the "east" (Buddhism, Confucianism, Hinduism, Jainism, Shinto and Zoroastrianism) were introduced to the "west". It heralded the beginning of religious pluralism in the new world, and was hailed as "the most important religious gathering ever assembled ... a friendly conference, a royal feast to which the representatives of every faith were asked to bring the richest fruits and rarest flowers of their religions". And many did.



MISS JEANNE SORABJI, BOMBAY, INDIA.

Fragmentary Records of Zoroastrian Presence

But records of the Zoroastrian presence are fragmentary. *The World's Parliament of Religions*, by Rev. John Henry Barrows, 1893, 2 volumes) carries a picture and a list of "personages assembled on the platform", among them "Miss Jeanne Sorabji, a convert to Christianity from Parseeism, Bombay, India". Though the records imply the presence of "... Mohammedan, Parsee and Jain ecclesiastics, each a picturesque study in color and movement and all eager to explain and defend their forms of faith", there is no mention by name of any Zoroastrian present at the Parliament.



The most significant record is a 22 page paper, entitled "The Religious System of the Parsees" by Jivanji Jamshedji Modi, Bombay, India, giving a short history, followed by the basic tenets of the faith, its philosophy and life after death.

He then addresses "how the precepts of the religion are applied to practical questions of life". Here, surprisingly, he touches upon the environment and importance of keeping the earth pure, the air pure and the water pure. There is no indication whether Sir Jivanji was present at the Parliament; his grandson, Jamshed Modi, who now resides in the Chicago area, does not believe Sir Jivanji ever did come to Chicago.

There is another two page report entitled "Selections from A Sketch of Zoroastrianism prepared by the Parsees of Bombay". with a full page photograph of "Ervad Sheriarji Dadabhai Bharucha, Bombay, India". We know that Ervad Bharucha was connected with the Parliament from a book he authored in 1893, that has recently been reprinted and is available in the bookstores in Bombay: "A Brief Sketch of the Zoroastrian Religion and Customs: An essay written for the Rahnunai

Mazdayasnan Sabha of Bombay by Ervad Sheriarji Dadabhai Bharucha, Member of the Advisory Council of the World's Congress Auxiliary in connection with the World's Columbian Exposition of 1893 held at Chicago".

A microfilm search of newspapers of the days of the 1893 Parliament revealed a picture sketch of Ervad Bharucha with a caption but no mention in the text. This is quite mysterious. Did Sheriarji come to Chicago? If not why was his picture inserted in the Chicago Tribune of 1893?



SHERJIARJI DADABHAI BHARUCHA (PARSEE).

There is one other reference in the records: a full page portrait of Dastur Dr. Jamaspji Minocherji Jamasp Asa, with the caption "The high attainments of Dr. Jamaspji, the Parsee High Priest of Bombay have received the recognition of some of the greatest Universities in the world. He early expressed his admiration for the plans of the Parliament and regretted that his age would prevent him from being a personal participant in the sessions."

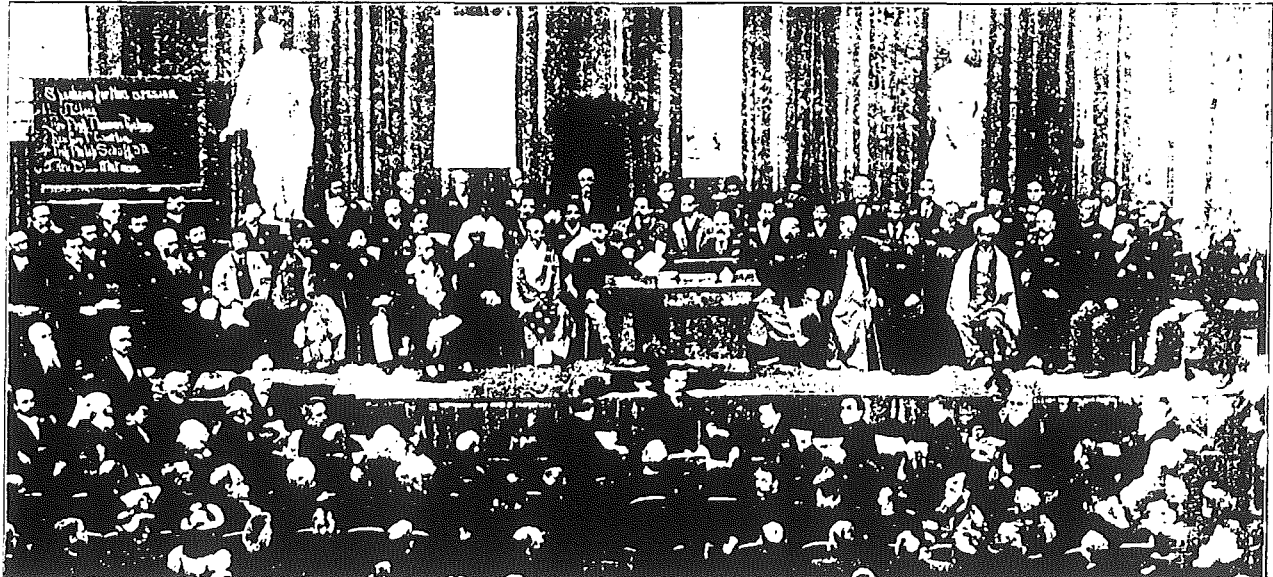
This is all that can be gleaned about the Zoroastrian presence at the 1893 Parliament. While there are references to the scholars and Dasturs, it appears that besides Miss Jeannie, there may not have been any Zoroastrian presence!

1993 Parliament — Focus on Critical Issues

A century later, "The 1993 Parliament of the World's Religions" will be held from August 28 to September 4, in Chicago. Palmer House Hilton will be the principle venue, with related events throughout the city, and around the world, as museums, temples, synagogues and churches host exhibits, open houses, dialogues, lectures and tours.

Today, the concern is not the introduction of religions to each other, as it was in 1893. It is the question of how communities can live peacefully together, communicating and understanding, celebrating the diversity, and protecting the common ground that nourishes all life. This Parliament will focus on the critical issues which face humankind at the threshold of the 21st century. Today mankind faces challenges that touch the very survival of this planet. Zoroastrians have practiced the art of clean living for centuries. How can we, and how should we contribute to this world event?

All Zoroastrians are invited to participate. Early registration (before June 1) is \$200 (single) and \$350 (family). Invitations have been sent to Zoroastrian scholars and Dastur Sahebs to present the Zarthushti view. Contributions to cover the expenses of Zoroastrian participation (for travel expenses, exhibits, publications ...) will be most gratefully accepted. Contact: Rohinton Rivetna, 626 West 56th Street, Hinsdale, Illinois 60521, tel: (708) 325-5383.



AN ACTUAL SCENE AT ONE OF THE SESSIONS OF THE PARLIAMENT.

FROM THE FEZANA HISTORICAL RESEARCH AND PRESERVATION COMMITTEE ...

The Yazdani Kurds, Their Beliefs and Religion by Dr. Pallan R. Ichaporla, D.B.A.

The Kurds are of Iranian lineage with Indo-European culture and genetic elements. Many Aryan religious practices and deities are found in various Kurdish faiths. Zoroastrianism, Judaism, Manichaeism and Christianity are still found among the religious beliefs of Kurds. Some scholars have written that Azargushnasp Fire Temple was built at Ganzak (now Takab) near Bijar in eastern Kurdistan [Izady, 1992].

But the number of followers of Zarathushtra remains unknown and it seems that Zoroastrianism is so much changed and diluted among its followers that it can hardly be recognized as such. The majority are followers of Islam. Nearly three-fifths of Kurds are Sunni Muslims of Shafiteite. There are also Shiite Muslim Kurds numbering one and a half million [Census - 1986, Tehran].

Mostly non-Muslim Kurds where Zoroastrian influence still survives are known as Yazdanis and their faith is known as Yezdism. But Babism/Bahaism has been very successful in gaining converts from these ancient people, the followers of Zarathushtra. It seems that at the rate of conversion going on among Yazdanis, soon they may all become Bahai's. With the full force of conversion, Babism/Bahaism has now become a world-wide faith. The loss of Yezdism may well be due to neglect of the sleeping giant, Zoroastrianism, which has no infrastructure and the whole house is never well organized, so by default it seems that the remnant followers of Zarathushtra among Kurds may soon disappear.

The corrupted form of Zoroastrianism followed by Yazdanis included belief in seven good angels and seven bad angels. Good and evil are believed by Yazdanis to be equally important and fundamental to the creation and continuation of the material world. The Yazdanis have been under the influence of other alien religions as can be seen by their belief of transmigration and reincarnation of souls reminding one of the influence of Hinduism coupled with Buddhism in their worship of the cult of "Avatar" (return of a great spirit) [Izady, 1992]. They do wear a band resembling a kushti but that needs further research.

To Yazdanis, the number 7 is sacred, being the number of good as well as bad angels, the number of heavens and the number of major avatars of universal spirit. The fasting requirements of the cult of Yazdanis is limited to 3 days while prayers are required only at communal gatherings in the "Jamkhanas". Women are not allowed in the Jamkhanas. There are no strict dietary laws. Alcohol and ham are permitted [op. cit.]. Scholars have written that they do have a body of sayings or "Kalam", and traditions or "Dafatar" but no Holy Book [op. cit.]. This requires further field research among Yazdani Kurds.

These non-Zoroastrian beliefs came about due to their total isolation from the main body of Zoroastrians in Iran. Yazdanis do not believe in physical hell or heaven. The horrors of hell and the pleasures of heaven take place in this world. Remarkably this belief comes from the Gathas and needs to be looked into. The soul of the pious crosses the bridge *Pardivar* ("the bridge crossing") after several reincarnations to refine itself. The soul that has not elevated is subjected to final judgement, again a mixture of Zoroastrianism and Hinduism. If the soul successfully crosses the bridge it will join the eternity of the universal spirit. European travelers of the 19th century have noted that Yazdanis take good care of dogs unlike other Kurds. Some influences of Mazdakites' beliefs are also found among the Yazdanis [Christiansen, 1925] like common communal properties, and they claim Mazdak as one of their own, a "Small Mazda".

Among the Yazdanis is also found some belief of Mithraism, particularly at their annual festivals but they do observe NavRuz on March 21st as the commencement of their New Year. Whether they have the Meherangan Festival or not needs further investigation. The Kurdish poet Jagarkhwin has exalted Zoroastrians in all his works and wished the revival of the same in its full glory and as the salvation for all Kurds.

A Yazdani Kurd calling himself Prince Mauawiyya Ben Ismail Yazidi, a self-proclaimed Prince of Yazdani Kurds, has written a book *To Us Spoke Zarathushtra* which was translated into English and printed in *Ushua* [3] and *Parsiana*. [4] He makes the unbelievable statement of a community of three million followers of Zarathushtra. This is nowhere found to be correct. Several authoritative sources claim otherwise: *Annual Abstract of*

Footnote:

Dr. Farrokht Namdaran chaired the Youth session and co-ordinated and inspired the youth at the Vancouver Congress. This acknowledgement was inadvertently omitted from the Congress report in FEZANA Journal, November 1992. The editor regrets this error.

Statistics - 1970, Baghdad, Government of Iraq, 1971; Statistical Abstract - 1973, Damascus, Government of Syria, 1973; Population Census - 1970, Damascus, Government of Syria, 1972. The Population and Household Census - 1986, Tehran, Iranian Census Bureau, 1987 now available in English called The Secret Edition is an excellent source on the Iranian Kurds.

Sometime ago, a Kurdish leader, Jalal-e-Talebani gave a radio talk in England about a group called "Izedis/Yezedi" and called them followers of Zoroaster. But recent research has revealed that even among these people, the faith is a mixture of Zoroastrianism and other alien religious beliefs. This group is further fragmented into Yezidism, Alivism and Yarsanism with a variety of religious practices and traditions which are very different from the known Zoroastrian theology, practices and traditions.

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PERSONAL PROFILE

Dr. Rostam Sarfeh — Scholar and Benefactor

The recognition from FEZANA, awarded to Dr. Rostam Sarfeh in Vancouver, 1992, reads:



"We believe that in North America, the flame has been kindled to preserve and protect our ancient Zarathushtrian faith, and our rich heritage. We acknowledge that this is in large measure attributable to your efforts as the agent of the venerable and most respected Arbab Rustam and Morvarid Guiv.

Twenty years ago, no one thought this to be possible, but you forged ahead. Undaunted, you pursued your dream and Arbab's vision, and proceeded to establish eight Darbe Mehros in North America and made us all believers in our own powers and resources. For all the trials and tribulations you have suffered for this cause and for all your efforts, we offer our most sincere appreciation, fully realizing that it is a debt that none of us can ever hope to repay.

We, the undersigned hereby acknowledge with gratitude, your contributions to the establishment of the Zarathushtrian faith in North America and resolve that your contributions be recorded and preserved in the annals of our history on this continent."

Born in Yazd, Iran, Rostam Sarfeh studied medicine at the American University of Beirut. He was employed by the Iran-British Oil Company where he trained as a general surgeon and was promoted to become the Assistant Director of the Health Department. Upon nationalization of oil in 1951, Dr. Sarfeh became Director of the Health Department of the newly formed Iranian National Oil Company, a position second in importance only to the Ministry of Health.

During his long service there, he was instrumental in providing employment for many Zoroastrians, so that Zoroastrian communities flourished in the oil cities of Ahwaz, Abadan and Khorramshahr, with organized associations. Dr. Sarfeh also served as a member of the Zoroastrian Association of Tehran and founded and edited the magazine "Hookht".

Upon his retirement, he migrated to the USA and continued his medical practice there. As an advisor and confidante to the late Arbab Rustam

Guiv, he was instrumental in the construction and purchase of properties for the Zoroastrian communities of New York, Toronto, Chicago, Los Angeles, San Jose and Vancouver. More recently, through his efforts and the munificence of the Rustam Guiv Trust of California, properties in Washington, D.C. and Sydney, Australia have been purchased.

Rustam Sarfeh and Arbab Guiv are truly two great Zoroastrian souls, whose friendship benefited all Zoroastrians and their dedication and devotion shed light over Zoroastrian communities around the world.

[From information provided by Dr. Darius Jahanian]

READERS' FORUM

This column is a forum to present information, views and opinions. Letters (under 600 words) may be submitted to the Editor, Articles and Letters. The Journal reserves the right to edit letters for clarity and space.

Thoughts on the Community Awards

The community awards scheme introduced in 1988 for presentation of achievement awards for significant personal achievements or for meritorious service to the Zoroastrian community is to be applauded and encouraged. However, the award categories, selection of recipients, the presentation ceremony, etc., currently lies largely with the organizers of the congresses, and leaves much to be desired. Following are some proposals:

- * The award scheme should be centrally operated by FEZANA through an "Achievement Awards Committee" of well-respected Zoroastrians from North America.
- * The Committee should establish four permanent, clearly defined, award categories, two for youth and two for adults. Of the two, one should be for personal achievement and the other for service to the Zoroastrian community.
- * The Committee should decide whether the awards should be biannual (to coincide with the congresses) or annual. If annual, how and when should the awards be presented?
- * The Committee should decide on the award itself — a plaque, a trophy or a gift suitably inscribed and, for students, whether there should be an additional cash award.

* The Committee should call for nominations from FEZANA Member Associations, after adequate publicity in their newsletters and in the FEZANA Journal, so that individuals can also submit nominations. There was criticism at the last congress about the lack of publicity and absence of a general call for nominations.

Dinshaw Joshi

Chevy Chase, Maryland

Helping with Employment

Just as you insert matrimonial messages in the FEZANA Journal, Zoroastrian business owners and managers should be requested and encouraged to advertise for and offer employment, if available under their supervision in their organization, to fellow Zoroastrians.

This was how Zoroastrians in India, Aden, Iran, Hong Kong and also in East Africa prospered in the past.

Phiroz Dastoor

Etobicoke, Ontario

Parenting In the 1990's

In the current economic and social climate, parenting is becoming more and more challenging. As a concerned parent, I have learnt a few principles that have helped me in raising my daughter, Anahita. I would like to share these with other Zoroastrian parents in the hope that it may make their lives easier.

- Children need your 'presence' more than your 'presents'.
- Be a role model — show them, don't tell them.
- First practice, then preach.
- Never offer a choice if you are unwilling to let the child experience its consequences.
- It helps to be a love-and-logic parent.
- Use vitamin N (the word 'No') only when it is advisable for you as well as your child's health.
- Don't be intimidated by experts, raise your children your way and enjoy it.

Happy and prosperous parenting.

Meher Dadabhoy Amalsad

Westminster, California

Practicing an Ancient Religion

Followers of Zoroastrian faith worship at temple in San Jose

By Don Lattin
Chronicle Religion Writer

Some 100 followers of a nearly extinct religion gather around a golden urn of fire as the newly consecrated Zoroastrian temple on Mount Hamilton fills with sandalwood smoke.

Conducting an ancient ritual that dates back nearly three millennia, three Zoroastrian priests wearing gleaming white garments carefully tend the sacred fire, reading from ancient Babylonian texts, singing the praises of Lord Ahrura Mazda, God of Wisdom and Light.

In a region already rich with religious diversity, the new Zoroastrian Temple overlooking San Jose marks the latest faith to for-

mally establish itself in the Bay Area. A relative newcomer here, Zoroastrianism is one of the granddaddies of world religion.

Founded by the prophet Zoroaster in the 7th century B.C., this ancient pre-Islamic religion of Iran has long attracted the interest of scholars because of the influence it had on the development of Judaism, Christianity and Islam.

Zoroastrianism was one of the world's first monotheistic religions, and its ideas about a creator God, a virgin-born Savior, good and evil, divine judgment, heaven and hell are similar to those held by Jews, Christians and Muslims.

Some scholars believe that the magi mentioned in the Bible

— the three wise men from the East who brought gifts to the baby Jesus — were Zoroastrian priests.

Zoroastrianism is a complex faith, but is summed up in the motto inscribed in the stained glass window over the temple's sacred fire. The words "good thoughts, good words, good deeds" are emblazoned over a glowing sunset.

Fire at Faith's Core

Fire, a symbol of purity, is the centerpiece of the Zoroastrian liturgy.

"Zoroastrians are not fire worshipers," said Jimmy Maku-

ZOROASTRIAN: Page A19 Col. 1

ZOROASTRIAN: Ancient Faith Lives

From Page A17

jina, one of three priests at this month's Zoroastrian New Year's

celebration in San Jose. "They are worshipping God through fire."

The temple is the first of its kind in Northern California. Most of the members are immigrants from India and Iran, the homeland of most of the world's 200,000 Zoroastrians.

Zoroastrians do not proselytize, and their religion is unknown to most Americans.

"Most Zoroastrians have adapted well to North America since most of them speak English fluently and have been exposed to Western ideas from childhood," said Silloo Tarapre, a member of the new temple.

Severe Persecution by Islam

Zoroastrianism was dealt its most serious blow in the 7th century A.D., a period when Islam was on the rise in Iran and the Zoroastrians were subject to widespread persecution and forced conversion. From the 10th century onward, Zoroastrians sought asylum in India, where the small but die-hard faith managed to survive over the centuries.

Their history was reflected in this month's New Year celebration, which marked the final day of the Zoroastrian year of 1377, a calendar that begins with the coronation of the Yazdegird III, the last Zoroastrian king of Iran.

"On the last day of the year, we gather to repent for all our bad deeds and thoughts," explained

Maneck Bhujwala, president of the Zoroastrian Association of Northern California.

Community worship services are held only on special holidays, festivals and during such events as initiations, weddings and funerals. Most of the worship is done in the home, with a set of daily prayers.

The Mount Hamilton temple, dedicated last spring, is one of five Zoroastrian shrines built in North

'Zoroaster is just another human being who God blessed with . . . wisdom and light'

— REZWAN PAVRI,
ZOROASTRIAN PRIEST

America with donations provided by the late Arbab Rustum Guiv, an Iranian Zoroastrian businessman who emigrated to the United States after the fall of the Shah of Iran in 1978.

Calm Gathering Place

Located on 10 scenic acres overlooking the Santa Clara Valley, the temple and adjacent community center have become a gathering place for believers.

Simple but dignified, the interior of the temple is painted white, with vaulted ceilings. Walking into The sanctuary between two pillars, the visitor is greeted by a large portrait of the prophet Zoroaster, standing in a beam of light and pointing heavenward.

Helping keep the faith alive in the United States is 17-year-old Rezwana Pavri, a recent graduate from College Park High School in Pleasant Hill and the youngest of the three Zoroastrian priests at the recent New Year rites.

"Our priesthood goes from father to son, so if we miss a generation, the line dies," said Pavri, whose family came here from India in 1979.

Pavri, who is beginning his studies at UCLA this fall, memorized hundreds of pages of Zoroastrian scripture in order to become certified as a priest of his family's faith.

His high school friends were not sure what to make of his religion.

"Most of my friends haven't heard of it," he said. "They just say, 'Wow, that's cool,' and don't give it a second thought."

Despite its similarities to Judaism and Christianity, Pavri said there are some important differences.

"We look at Zoroaster as just another human being who God blessed with knowledge, wisdom and light," he said. "He's not God or the son of God. He is a messenger of God."

Pavri has only completed the first of three stages of the Zoroastrian priesthood, and does not plan to make a career out of his religion.

Leaders of the San Jose temple have begun looking for a resident priest to import from India.

As Bhujwala explained: "It's pretty hard finding a Zoroastrian priest around here."

San Francisco Chronicle
BAY AREA
AND CALIFORNIA

Article on Zoroastrianism in the San Francisco press, following the recent inauguration of the San Jose Darbe Mehr.

RELIGIOUS EDUCATION FOR NORTH AMERICANS

THE FIRST GENERATION RESPONDS TO THE CHALLENGE

FEZANA Journal presents here, a compilation of teaching methods and materials used for religious education to the second generation of Zarthushtis growing up in the USA and Canada. The hope is that this sharing of ideas will help the Associations to augment and improve their programs, and inspire the smaller pockets of Zarthushtis to start similar programs.

"I would like to have ideas regarding handicrafts, games, plays and songs around the religious theme. There is no shortage of topics to teach, but I would like to learn how to get it across in an exciting manner. After all, our kids have grown up with polished productions on TV. Our methods need to reflect the technology that is available" says Anahita Sidhwa who runs the children's religious education classes in the Dallas/Ft. Worth area. This lament is reflected by teachers in other Zarthushti communities across North America.

In this article, FEZANA Journal presents a "snapshot" of religious education in North America. The data for this compilation was collected via a survey of all the Associations in the USA and Canada. It is an informal survey, by no means scientific, and not necessarily comprehensive; it reflects the ideas of those who chose to respond. The following points are highlighted by the survey.

- * There is a wide variation in teaching methods and course materials taught.
- * The class format varies from the "one-room school-house" concept to separate classes for various age-groups.
- * The language of instruction is primarily English. The Iranian groups do also use the Persian language in their classes and publications.
- * A stable, settled, Zarthushti community provides the best hope for ensuring continuity of religious education. Such a community is able to provide dedicated teachers that can maintain student interest.
- * Some degree of standardization can be achieved if, by consensus, we define a core curriculum and a set of additional optional topics.
- * The need is evident for professional quality materials, that can hold the interest of children growing up in the fast world of TV and computers.

Further information on the books and programs described here may be obtained by calling the contact person within each Association or from Roshan Rivetna, Publisher, FEZANA Journal.

The Zoroastrian Association of Alberta

Contact: Firdosh Mehta (403) 438-4371

Children's education classes were started in Calgary and Edmonton in the early 1980's but were discontinued due to dwindling response (there are less than 10 children in Edmonton, and about 20 in Calgary). Since his return from the Vancouver Congress, where he chaired the Education Workshop Firdosh Mehta feels "we should all get to know Zarathushtra's Gathas as they are the basic philosophy of our way of life", and has made a personal effort to encourage as many Zoroastrians (mostly the youth) to know and read and try to understand the "Prophet's Word".

With that aim in mind, the first of a planned series of monthly classes was held at the home of Dina and Sheriar Khory in Calgary, in November 1992, with 4 girls and 1 boy in attendance. The Calgary Anjuman also regularly holds Gahambar Dinners preceded by Humbandagi, often led by Neelum Austin. Kushti prayers are included. In Edmonton, Mobed Hosee Karanjia assists with Anjuman Jashans. Explanation of the rituals is imparted in English after the prayers. Zoroastrians in both cities have participated in educating the community at large with radio and T.V. interviews, multi-faith and interfaith activities and publication of introductory pamphlets on the religion of Zarathushtra.

Zoroastrian Association of Greater Boston

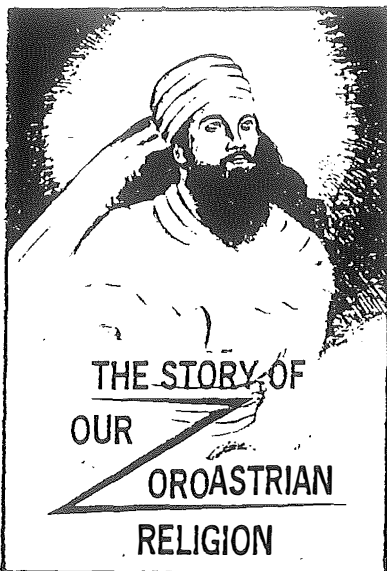
Contact: Delnavaz Shroff (617) 484-5106

"The main idea is to expose our children to the traditional teachings we grew up with in our homeland, and arouse in them a curiosity and interest in our religion", says Dilnavaz Shroff, who coordinates the Boston area children's classes. From 8 to 16 children attend the class held at member's

CHILDREN'S RELIGIOUS EDUCATION MATERIALS

Compiled by Roshan Rivetna.

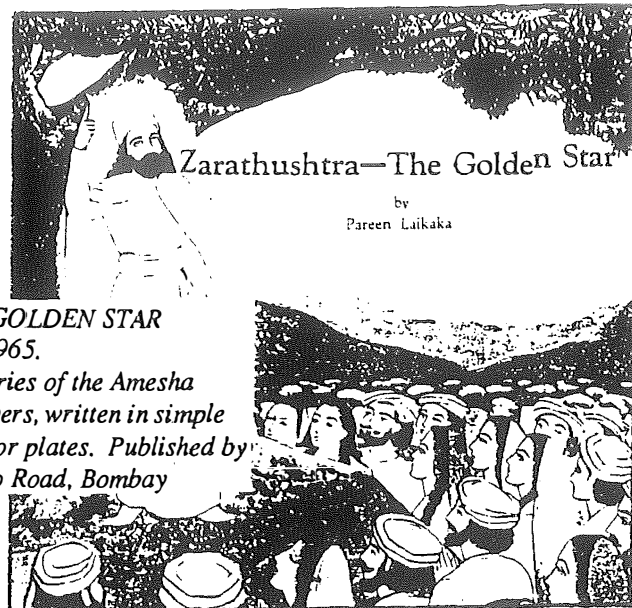
Some of the educational materials commonly used in religious education classes in North America, are showcased in these pages.



THE STORY OF OUR ZOROASTRIAN RELIGION

By Mobed Fariborz Sohrab Shahzadi, 25 pp, 1992.

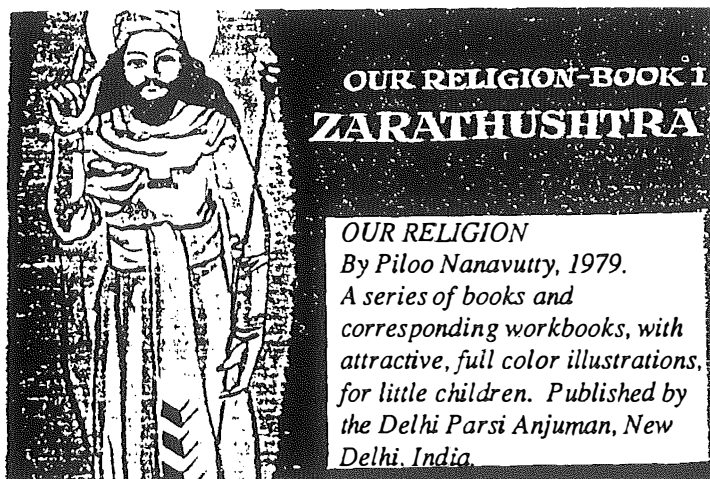
Bilingual, in English and Farsi, in simple language for very young children, with colorful illustrations. Available from Council of Iranian Mobeds, P.O. Box 22911, San Diego, CA 92192.



ZARATHUSHTRA — THE GOLDEN STAR

By Pareen Lalkaka, 55pp, 1965.

The life of Zarathushtra, stories of the Amesha Spentas and the Kushti Prayers, written in simple language, with full page color plates. Published by Kutub-Popular, 35C, Tardeo Road, Bombay



OUR RELIGION-BOOK 1 ZARATHUSHTRA

OUR RELIGION

By Piloo Nanavutty, 1979.

A series of books and corresponding workbooks, with attractive, full color illustrations, for little children. Published by the Delhi Parsi Anjuman, New Delhi, India.

MY DAILY PRAYERS

WHAT DO THEY TEACH ME ?

3

KEM-NAA MAZ-DAA

COMPILED BY : KAYOMARSH P. MEHTA

1964

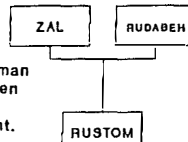
WHAT MY PRAYERS MEAN TO ME

Compiled by Kayomارش Mehta.

Literal and free translation and impact on daily life, based on Dastoorji Minocherhomji's teachings. Available from Zoroastrian Association of Metropolitan Chicago, 8615 Meadowbrook Drive, Hinsdale, IL 60521.

THE YOUNG RUSTOM - 1 Birth Of Rustom

- Rudabeh was pregnant with her first child and when she was ready to give birth, she became very ill. Zal was very upset, as it was feared that she might die.
- Zal was in deep sorrow. He remembered the Simurgh's promise, he brought the leather and put it into the fire. Instantly the magic bird appeared before him. On learning about the sickness of Rudabeh it gave the doctors instructions which they followed and Rudabeh became well.
- She gave birth to a son, whom they called Rustom. There was great joy in Zabulistan. Sam and Mihrab came to see their grand-son.
- Rustom was no ordinary child. At birth he looked like a one year old. He needed 10 nurses to feed him. Rustom was a giant. At the age of 3 he rode horse back, at 5 he ate as much as a man and at 8 he could fight and defeat any man. When he was 10 Zal him to the neighbouring province of Sistan, where Minuchihr kept his white elephant.



Page from ZAGNY's religious instruction notes.

OUTLINES OF PARSI HISTORY

By
Hormazdyar Dastur Kayoji Mirza

OUTLINES OF PARSI HISTORY
by Hormazdiar Dastur Kayoji
Mirza, 513 pp, 1987.

Covers ancient and modern history of Iran and Zoroastrians, including religion, rites, art, literature and demography. Available from Meher K. Dastur, 2021 Murdstone Road, Pittsburgh, PA 15241, for \$15.

ZOROASTRIAN ASSOCIATION
OF
METROPOLITAN CHICAGO

CHILDREN'S RELIGIOUS INSTRUCTION SERIES

18 LESSONS ON ZOROASTRIAN
DOCTRINE, HISTORY CUSTOMS
AND PRAYERS

Compiled by
ROHINTON M. RIVETNA
1977

CHILDREN'S RELIGIOUS INSTRUCTION SERIES — 18 LESSONS
Compiled by Rohinton M. Rivetna for Zoroastrian Association of Metropolitan Chicago, 200 pp, 1977.

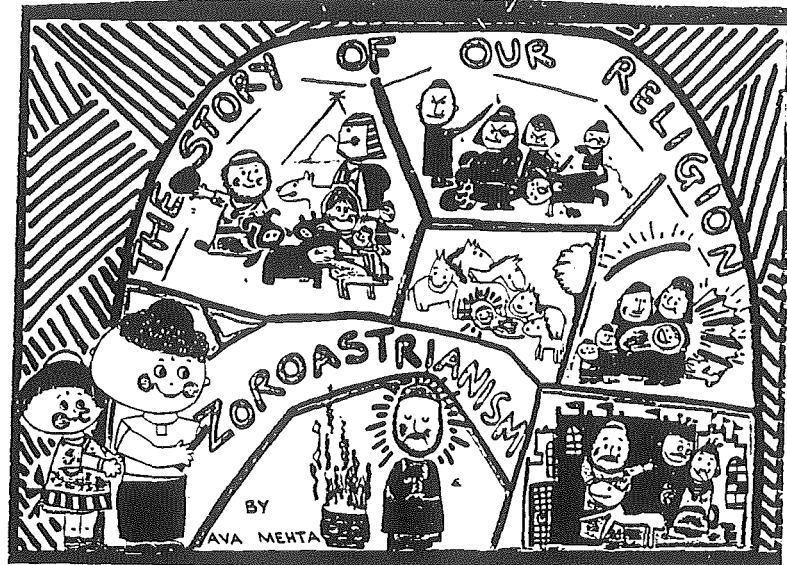
Handwritten, in large print for children, with illustrations, covering history, teachings, customs and ceremonies, and prayers. Available from Rohinton Rivetna, 626 West 56th Street, Hinsdale, Illinois 60521.

MESSAGE OF ZARATHUSHTRA



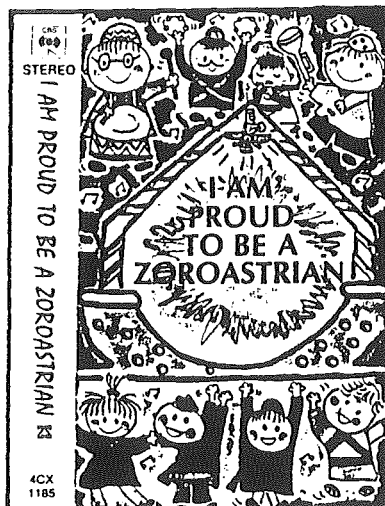
by
Mobed Bahram Shahzadi
A California Zoroastrian Center Publication

MESSAGE OF ZARATHUSHTRA
By Mobed Bahram Shahzadi, 73pp, 1986.
A simple book meant to teach children the basic principles and a brief history of the Zoroastrian religion, with photographs and illustrations. Published by California Zoroastrian Center, 8952 Hazard Avenue, Westminster, CA 92683.



THE STORY OF OUR RELIGION — ZOROASTRIANISM
by Ava Mehta, 1988.

A well illustrated children's book, in color, explaining the religion in a brilliantly simple, yet attractive way. Available from Zoroastrian Studies, K. R. Cama Oriental Institute, 136, S. Bhagat Singh Road, Bombay 400 023, India.



I AM PROUD TO BE A ZOROASTRIAN
By Zoroastrian Studies.

Audio cassette of 26 songs for children (by Shehnaz Munshi), incorporating aspects of the Zoroastrian religion and way of life, adapted to popular English melodies. Available from Zoroastrian Studies, K. R. Cama Oriental Institute, 136, Bombay Samachar Marg, Bombay 400 023.

homes. Non-Zoroastrian parents are especially encouraged to attend the classes.

Every effort is made to NOT create a rigid classroom environment. Topics are introduced with games, songs (in Gujarati) and handouts made by the teachers, and re-enforced with quizzes. The courseware includes handouts on: Religions of the World; Life and Teachings of Zarathushtra; The Meaning of Prayers; The Story of Immigration from Zarathushtra's times to the immigration to India, and then to the West; Customs and Practices adopted by Zoroastrians from the land of their adoption; and Celebrations (Navroze, Khor-dad Sal, Pateti, Jashans, as well as Christmas, Hannukah, Halloween, Diwali ...).

Zoroastrian Society of British Columbia

Contact: Azita Yeganegi (604) 736-3704

The Vancouver children meet every alternate Sunday at the Darbe Mehr. 5 to 6 teachers lead the three classes organized by age group. Parents also meet in a parallel session. The children are taught prayers and religious education, made interesting with activity books and songs.

Zoroastrian Association of California

Contact: Cowsie Malva (714) 794-4935

About 10 children and some adults attend the monthly ZAC classes at the home of Tehemtan Arjani, conducted by Cowsie Malva, a professional teacher. The main problem is low attendance due to the long distances children have to travel to attend the class. Topics covered include: Amesha Spentas; Navjote Ceremony; Sudreh and Kushti; and Meaning and recitation of Prayers.

Zoroastrian Association of Northern California

Contact: Maneck Bhujwalla (408) 270-9173

Two classes are held every third Sunday at the recently inaugurated Arbab Rustom Guiv Darbe Mehr in San Jose, with about 10 children in each class. Volunteers are working on coming up with well-structured coursework. This includes study of selected prayers with translations e.g. Khorshed Nyaish, Atash Nyaish; reading of Shah-nameh; discussion of topics that illustrate how Zarathushtrian principles tie-in with today's life and ecology, and other relevant topics. Giti Hormuzdiar conducts the Irani classes.

Zoroastrian Association of Chicago

Contact: Kayomارش Mehta (708) 974-1238

Classes are held once a month at the Arbab Rustom Guiv Darbe Mehr on a Sunday following the children's sleepover held the previous evening at

a member's home. ZAC has been conducting religious education classes for the past 15 years. Five age groups are taught ranging from pre-schoolers to adults: Pre-schoolers are taught by Jer Udvadia; 6 to 9 year olds, by Dinaz Weber; 10 to 13 year olds, by Kayomارش Mehta; and high-schoolers by Pesi Vazifdar. An adult discussion group is led by Kayomارش Mehta and is becoming quite popular. Nergish and Hosi Mehta serve as back-up teachers and help in co-ordinating the classes. The attendance ranges from 45 to 60 children. Active participation by Ervad Pesi Vazifdar and Ervad Jimmy Antia in leading the prayers plus a substantial collection of teaching materials, has contributed to ZAC's success in this area. The teaching program has also benefited from the many sessions taught by the late Dasturji Minocher Homji in the early 1980's in Chicago. Another advantage is the bonding created among the younger Zoroastrians by the sleepover program tied to the religious classes.

Classes for all age groups start with prayers. The pre-Navjote children are taught to recite Navjote prayers, one line at a time, each line being repeated after the priest. Children do their kushti prayers before going to class. The adult and teenagers group prayers continue with a recitation of Atash Nyaish. Classes follow the prayers. The courseware includes 7 major teaching modules, on: Ahura Mazda, Prophet Zarathushtra, His message and creation; Zoroastrian Philosophy, Calendars and Festivals; What my Prayers Teach Me; Rituals, Ceremonies and Customs; Ethics; Scriptures; and History.

Zoroastrian Association of Houston

Contact: Kaemarz Dotiwala (713) 565-1042

In keeping with their theme *Zoroastrianism for the Family* the ZAH follows the format of a "one-room school house". Every second Sunday, about 35 children (from 6 months to teenagers), and 20 to 30 others including youth, parents and grandparents, meet at the home of Arnawaz and Hoshang Sethna. And it works! They are able to get everyone from the littlest one to the oldest one, to say something. Since June 1981 and until his departure for Atlanta in August 1992, Farrokh Mistree conducted most of the Sunday School sessions. Vehista Kaikobad and Sarosh Maneckshaw have now taken over the instruction.

At 11:00 am Yasmin Medhora offers a Gujarati class. At 11:30 the Sunday School starts with two Yathas and one Ashem. A child makes a presentation on a topic of choice. This is followed by the instruction for the day. They follow the

NAVZOTE
MASTER

THE HELPING HANDS ZOROASTRIAN YOUTH
COMMUNICATION NETWORK COMMITTEE
OF NORTH AMERICA

PRESENTS
NAVZOTE MASTER
A COMPOSITION OF SELECTED
AVESTA PRAYERS WITH THEIR MEANINGS
BY
MEHER DADABHOY AMALSAD



"A Unique Approach for Infants and Toddlers"

NAVZOTE MASTER IS DEDICATED TO
MY DAUGHTER ANAHITA AND THE
CHILDREN OF THE WORLD ZOROASTRIAN
COMMUNITY WITH THE HOPE THAT IT WILL
ASSIST THEM TO LEARN THESE PRAYERS.

SPONSORED BY
**THE FEDERATION OF ZOROASTRIAN
ASSOCIATIONS OF NORTH AMERICA**

March 21,
1992

Recorded on Sound Retrieval System

MEHER DADABHOY AMALSAD

NAVZOTE MASTER

By Meher Dadabhoy Amalsad, 1991.

A set of 2 audio tapes, using a unique approach for
infants and toddlers. Selected Avesta prayers with
meanings. Presented by The Helping Hands
Zoroastrian Youth Communication Network Com-
mittee of FEZANA.

The Religion of Zarathushtra

I. J. S. TARAPOREWALA

**THE RELIGION OF
ZARATHUSHTRA**

By I. J. S. Taraporewala, 357 pp,
1979.

Reference manual on the Gathas.
Gives the Avestan text of the
Gathas in Roman script with
literal and free verse translations
in English. Published by B. I.
Taraporewala, India House No.
2, August Kranti Marg, Bombay
400 036.



KHORDEH AVESTA
(Selected Daily Prayers)

Contents

Tape One
Sroush Vaj and Koshti Prayers
(With English and Farsi translations)

Tape Two
Gah Prayers and Niyayeshes

Tape Three
Yashts

Recited in Avesta by
Mobed Mehraban Firouzgary

Recited in Farsi and English by
Niolfar Varjavand

Farsi and English translations by
Mobed Ardashir Azargoshasb
Mobed Firouz Azargoshasb

Edited and compiled by
Mobed Fariborz Shahzadi

Distributed by
The Council of Iranian Mobeds
of North America

First Edition : 1991

KHORDEH AVESTA
(SELECTED DAILY
PRAYERS)

Recited by Mobed
Mehraban Firouz-
gary, edited and com-
piled by Mobed Fari-
borz Shahzadi, 1991.
Set of 3 audio
cassettes with recita-
tion in Avesta and
translations in Farsi
and English. Tape 1:
Sroush Vaj and
Koshti Prayers. Tape
2: Gah Prayers and
Niyayeshes. Tape 3:
Yashts. Distributed
by The Council of
Iranian Mobeds of
North America, P.O.
Box 22911, San
Diego, CA 92192.



**IT'S NAVJOTE TIME
SONGS AND PRAYERS**

By Zoroastrian Studies.

Audio cassette with commentary on the
Navjote ceremony, kushti prayers with
meanings, and songs for children (by
Shehnaz Munshi) on Zoroastrian themes,
adapted to English melodies. Available
from Zoroastrian Studies, K. R. Cama
Oriental Institute, 136, Bombay
Samachar Marg, Bombay 400 023.

Montessori concept of education, namely, learning through doing in a one-room classroom. This year they are attempting to bring alive the concept of the Amesha Spentas using not only words, but also puppets and games. Periodically, Pearline Collector will introduce children to crafts — also with a Zoroastrian theme. At 12:15 they break into four groups: pre-Navjote children are taught their Kushti prayers, the post-Navjote children go out and play, the grownups start their study group activities, and some people start getting the lunch ready. At 1:00 they break for lunch with every family bringing something.

The principal objective of the study group is to systematically learn about what various people have written. Farrokh for 18 months orchestrated their learning by using material from the 1990 Houston Congress (He has compiled this in the form of a book). This is now being coordinated by Kaemarz Dotiwala and Sarosh Collector. At present they are studying the foundations of Zoroastrian doctrine, for example, the concept of Asha. Through this study, they hope to answer the question: "How can I lead a Zoroastrian life?" Future plans include a comparative study of the translations of the Gathas made by eight scholars. This material is being compiled by Sarosh Maneckshaw. They also plan to use material from the *Shikhand Gumand Vizar* (Doubt Dispelling Thoughts). Courseware includes a collection of notes by Farrokh Mistree in a form that can be used by a parent to communicate with their offspring and for the young adults and youth to read, internalize and contemplate.

Zoroastrian Association of Kansas

Contact: Dr. Daryoush Jahanian (913) 334-4084

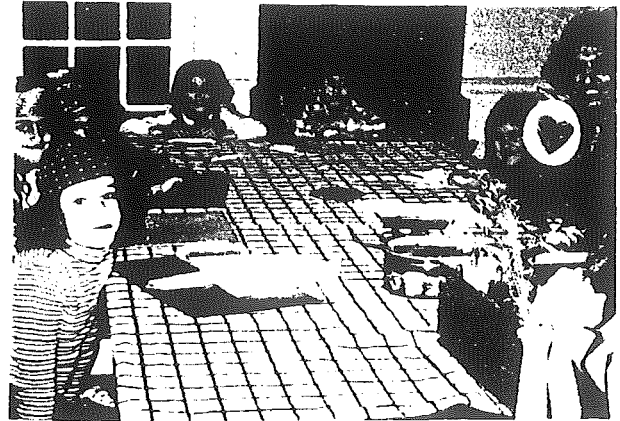
Six Kansas children attend the monthly classes taught by Dr. Farrahnaz Zaeri in her home. They have translated children's books with colored pictures published in Iran, and have produced a set of colored slides. Both the books and the slides are well-received by the children.

Zoroastrian Association of Greater New York

Contact: Lovji Cama (201) 569-7359

In 1974, with the formation of ZAGNY, a commitment was made that "as long as there was at least ONE student, religious education would be made available". Classes were started through the initiative of Ervad Parvez Patel, Nancy Daruwalla and Dr. Lovji Cama, and have run continuously, first in rented premises and later at the Arbab Rustom Guive Darbe Mehr.

About 60 students attend the four classes (by age group) held one Sunday a month. ZAGNY is fortunate to have a large number of very dedicated teachers including Dr. Lovji Cama, Dr. Mehrborzin Soroushian, Armaity Patel, Villy Gandhi, Teshtar Irani, Ivy Gandhi, Dinaz Langrana and Cashmira Dutia. Ervad Parvez Patel teaches the prayers.



ZAGNY class: fun and learning.

Classes start with the children holding hands in a circle and reciting two Yatha, one Ashem and Yenghe Hatam, followed by a recital together of a short paraphrase of the Kushti prayers in English. Class I covers the elementary prayers, and told stories about the Life of Zarathushtra; the triad of Good Thoughts, Words and Deeds; introduction to the Navjote ceremony, Sudreh and Kushti. Class II children are motivated to learn the Navjote prayers and prepare for the Navjote ceremony. Topics include: the Calendar; festivals; names of religious languages; interesting stories from the Shah Nameh; ethics as exemplified by Humata, Hukhta, Huverashta; the Amesha Spentas; pre-Zoroastrian history of the Indo-Aryans and the concept of monotheism introduced by Zarathushtra.

Class III covers: the Shah Nameh as mythological history, stressing the moral lessons; the three grades of Fire Temples; Calendar and Festivals, Gahambars, Jashan days; translations of Kushti prayers; language and origin of prayers; the story of creation; Fravashi, soul and body; Death and final judgement; the idea of evil; the Amesha Spentas; and the Navjote, Wedding and Jashan ceremonies. Class IV is taught the recorded history of Zoroastrians from the Median and Achaemenian periods upto the present times; readings from the Gathas in English translation.

A part of the last year is spent on discussing how to live as a Zoroastrian in the larger society, including discussions on intermarriage and other

SCOUT
AND
COUNSELOR'S GUIDE
FOR THE
"GOOD LIFE"
ZOROASTRIAN EMBLEM



"I PRAISE ALOUD THE THOUGHT WELL THOUGHT, THE
WORD WELL SPOKEN, AND THE DEED WELL DONE."
A PART OF A ZOROASTRIAN PRAYER

THERE IS ONLY ONE PATH, AND THAT IS THE PATH OF
TRUTH AND RIGHTEOUSNESS.
CORNERSTONE OF ZARATHUSHTRA'S MESSAGE



"GOOD LIFE" SCOUT EMBLEM

By Zoroastrian Association of Greater New
York.

A Scout and Counselor's guide for the
"Good Life" Zoroastrian religious emblem
for Scouts. Available from ZAGNY, 249
Weyman Avenue, New Rochelle, NY 10805.



ZARATHUSHTRA AND HIS
TEACHINGS

By Dastur Khurshed S. Dabu,
75pp, 1966.

A manual on Zoroastrian ethics
for older students of Zoroastrian-
ism. Published by Russi Kham-
batta, RMDC Press, 70/71 Worli
Estate, Worli, Bombay 400 018.



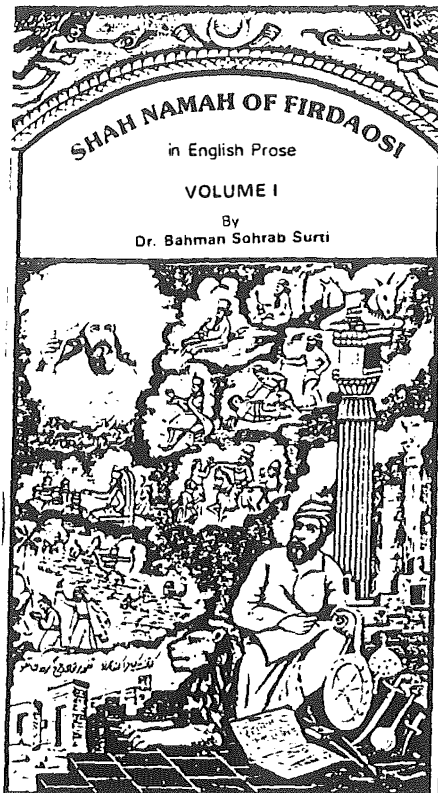
Zoroastrianism
An Ethnic Perspective

Khojeste P. Mistree

ZOROASTRIANISM, AN ETH-
NIC PERSPECTIVE

By Khojeste P. Mistree, 131 pp,
1982.

An attractive presentation of
Zoroastrian history, doctrine and
rituals, with illustrations and
photographs of Persian art.
Available from Zoroastrian Stu-
dies, K. R. Cama Oriental Insti-
tute, 136, S. Bhagat Singh Road,
Bombay 400 023.



SHAHNAMEH OF FIRDAOSI

By Dr. Bahman Sohrab Surti,
Volumes I - VII, 1985.

Translation, in English prose of
Firdaosi's immortal epic. These
stories are "more absorbing and
interesting than a novel, and
more instructive and inspiring
than a scripture." Available from
Marzban Giara, 667 Lady Jehan-
gir Road, Dadar, Bombay

A GUIDE
TO THE ZOROASTRIAN
RELIGION

Edited and Translated by
Firoze M. Kotwal
and
James W. Boyd

A GUIDE TO THE ZOROAS-
TRIAN RELIGION

by Firoze M. Kotwal and James
W. Boyd, 265pp, 1982

Translation with commentary by
Dastur Kotwal on Zoroastrian
articles of faith written by Dastur
Meherjirana in 1869, in question
and answer format.

societal issues. An adjunct to the classes is the Persian language class run by Meherbanu Soroushian. After graduation, at age 15, the children continue their education through weekend summer camps and adult education discussion class run by Professor Kaikhosrow Irani. Some go on to qualify for the Good Life Scout Emblem, coordinated with the Boy Scouts of America by Fred Morris.

Iranian Zoroastrian Association

Contact: Shirin Kiamanesh (516) 758-7268

Classes were started three months ago, and are held on the third Sunday of each month at the Arbab Rustom Guiv Darbe Mehr in New York. They started three months ago and the attendance has been very good at around 20 to 30 students. The class is taught by Mobed Marzban Marzbani, using various books and pictures. Instruction is in Persian language.

Zoroastrian Society of Ontario

Contact: Jimmy Mistry (416) 828-2125



Atash-Nu-Parabh: offering loban.

About 160 students are registered for the religion classes organized by the Religious Education Subcommittee of the ZSO. Classes are held at two locations in Toronto. There are 11 classroom sessions every year, and 3 or 4 events at the Darbe Mehr. ZSO also has adult religion classes every Sunday with about 10 to 15 regular attendees. Being one of the largest Zoroastrian centers in North America, Toronto is blessed with a large number of volunteer teachers: Jaloo

Cooper, Khurshid Engineer, Mahyar Hansotia, Tehmasp Mandagaryan, Freddy Mirza, Pervin Mistry, Daulat Nava, Ruby Panthaky, Freny Sethna and Gulshan Sethna.

Topics include: Zarathushtra our Prophet; Ahura Mazda our God; Good and Evil; Good Thoughts, Good Words and Good Deeds; the Seven Creations of God and the role they play in our daily lives; History of Iranians before Zarathushtra; Life and legends of Zarathushtra; Zarathushtra's teachings; the Gathas, Prayers, Scriptures and Calendar using modern teaching techniques. Rituals and religious ceremonies such as Navjote, Marriage and Jashan are taught by demonstrations and the same is done even with the death ritual, simultaneously covering the after-life doctrine.

Practical emphasis is placed on celebrations. Every year children gather at the Darbe Mehr 3 - 4 times a year to celebrate special events like NoRuz (when the full demonstration of the Haft-seen table is done and the significance of each item explained). For the "ava-Ardivasur Parab", the children are taken to the creek on the Darbe Mehr grounds to make an offering. The "Atash-nu-Parab" is demonstrated with treats like Dar-ni-Pori and Malido for the children.

Every year there is an annual Elocution Competition. A special project called "Live the Prayer" is organized annually, where the children cook and sell Parsi and Iranian dishes and arts and crafts, and organize games. The money collected from this fund raiser goes to different charities each year in accordance with the Zoroastrian concept of charity. The year comes to a close with the "Annual Day" when the children project what they have learnt in the classrooms with skits, thus making it a real "peek into the classroom" for all. Every second year, there is a Graduation, when the students move on into the wider world, and some even return to do a fine job of assisting the teachers.

Zoroastrian Association of Pennsylvania and New Jersey

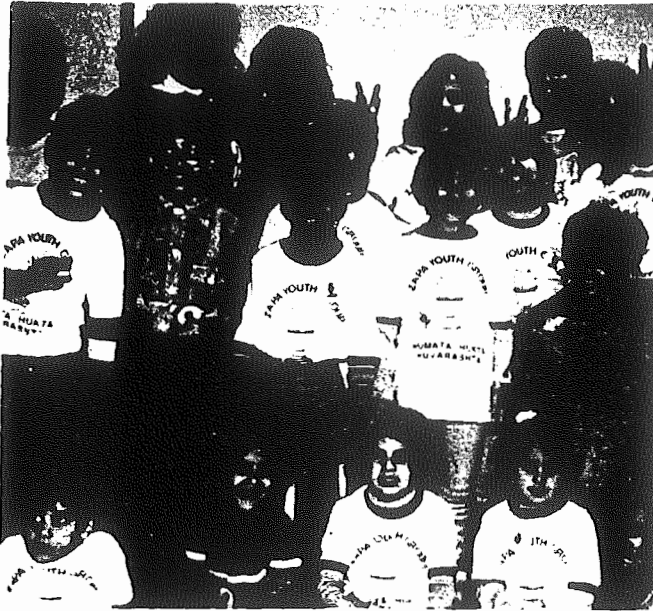
Contact: Hutoxi Cooper (609) 854-2251

A total of 28 children benefit from the classes held every second Sunday at the parent's homes in rotation. Classes are grouped according to age. Diana Dadachanji teaches the youngest group, with pictures and stories on the Farohar, the Amesha Spentas ... Adi Unvala and Ketayun Kapadia conduct prayers and history classes for the group of Navjote-aged children. Navjote preparation is

given. Adi Kasad teaches the teen-aged group; this group is currently working towards the The Good Life Scout Emblem.

Zoroastrian Association of Pennsylvania

Contact: Hutoxi Contractor (412) 367-2948



ZAPA Youth Group.

Hutoxi Contractor, who spearheads the ZAPA children's education classes, assisted by Meher Dastur, says: "The goal is to teach the children to apply the principles of the religion in their daily lives. What does Zoroastrianism teach us? How can we use it from day to day?" Creative teaching methods are used to keep alive the interest of the 15 to 20 ZAPA youth that attend the monthly class:

- * A popular item is the cooking sessions. The children cook traditional Parsi foods such as dhandar, sev, ravo, rotli and papeta-ma-marghi.
- * The children work on an annual skit or play for the Navroze function, on a religious topic such as the Life of Zarathushtra, the Amesha Spentas, the Days of the Month, the Arrival of the Parsees in India and the "Sugar in Milk" story.
- * At Christmas time, the children take toys and a food for needy families in the area.
- * The youth went on a field trip to the nearby Carnegie Library and looked up books on Zoroastrianism. They found 12!
- * The students are encouraged to talk about Zoroastrianism in their schools and among their classmates. Most school teachers are happy to have a real practicing Zoroastrian child explain the religion to the class, and point out some of the fallacies propagated in school text books.
- * Some students are also working towards the

Good Life Scout Emblem, using their prescribed workbooks. A variety of reference books are used, including the FEZANA Journal for relevant topics.

Zoroastrian Association of Quebec

Khushroo Mirza (514) 697-6291

ZAQ uses innovative methods to impart in their children a feeling for "what it means to be a Zoroastrian." Since 1990, Khushroo Mirza and Queenie Patel have organized structured classes for about 20 children every alternate Sunday in the parent's homes in rotation. The class begins with a discussion of the selected topic of the day, eg. Ahura Mazda, where each child is asked to describe his/her concept of God. On "Earth Day", the children discussed ecology in Zoroastrianism, borrowing from the Vendidad. The class then splits into two. Queenie teaches the younger group morals, family history, thoughts for the day, using scrap books, family albums, pictures and stories. Khushroo talks about history with the older group, covering one or two kings in each session, starting with Gayomard.

A recent project was an enactment of the Gathas. After a study of the Gathas over a six month period, the children wrote a summary of each of the 17 yasnas, giving the essence in simple language. Each of 17 children then recited the summaries. This semester, the children are translating an English Fairy Tale (eg. Cinderella or Goldilocks or Snow White) into Gujarati, and hope to perform at the Navroze function.

Zoroastrian Association of North Texas

Contact: Anahita Sidhwa (214) 462-1553

ZANT has conducted monthly classes at member's homes for the past four years. Anahita Sidhwa teaches the 10 or so younger children and Charlotte Kharas and Farieda Irani teach the 5 older children. Parents are encouraged to sit with the children, so they can reinforce the material at home. Topics include: Life of Zarathushtra, Sudreh and Kushti, Jamshedi Navroze, the Navroze table, the Ses, the Farohar, Atash and the Jashan ceremony. They tell stories from the Shah Nameh, teach prayers and their meanings, play games that reinforce the concepts and make the classes enjoyable. They are just starting to get organized with a monthly adult class.

The Mazdayasni Connection

Contact: Sam Billimoria (714) 559-4084

MC promotes the religion in its pristine form through the light of Ilm-e-Kshnoom (a mystical

form of pure Zoroastrian science). The religious class which spans all age groups is taught mainly by Siloo Mehta every week in her home. Novel teaching methods are used with charts on Cosmogogenesis and related subjects. Other topics are: study of the Vendidad; Rules to overcome Ahriman; Laws of Purity; Science and Environment; Evolution towards Farshogard; Creation of the Universe. The primary courseware is *Nikhiz*, by F. Chiniwalla (2 volumes in Gujarati).

Zoroastrian Association of Metropolitan Washington

Contact: Kamal Tengra (301) 840-8561



ZAMWI children: all dressed up for the play
Kamal Tengra, who runs the classes for the ZAMWI children, every second Sunday in her home, is looking for ideas to keep the interest of the children alive. Last year at the Navroze function, they performed a play on How the Zoroastrians came from Iran and settled in India, written by Parizaad Bankwalla. Another popular project was a hike where the children learned first hand about the creations of Ahura Mazda (earth, lakes, plants) and how they relate to the Amesha Spentas. They recently read a story book called "Serendipity" about a little fish who does not know what kind of a fish it is, searching for its identity. The moral being: Don't worry too much about who you are, instead try to improve what you are". Mojgan Ariaban teaches Iranian dances and sets up the Haftseen table at Navroze.

1993 SUBSCRIPTIONS

The Journal depends entirely on your subscriptions to cover the cost of printing and mailing. All donations will be deeply appreciated.

RELIGIOUS EDUCATION — ONE FATHER'S PERSONAL PERSPECTIVE

By Farrokh Mistree
Atlanta, Georgia

I started teaching "Sunday School" to Zoroastrian children in 1974 and have continued doing so — first in Sydney (Australia), then in Houston (Texas) and now in Atlanta (Georgia). As a result of this experience I have come to believe:

- Religious education does not stop once a person becomes an adult.
- Religiosity is developed through the family studying and growing together.
- All of us need to learn how to use the principles of Zoroastrianism on a regular basis in our daily lives.

In my childhood I got my religious education in India through osmosis. More recently I am learning from my brother Khojeste Mistree and my two sons, Dinsha and Behram, aged eight and nine. I believe that Dinsha and Behram, who live with my wife (who is American) and me in Atlanta, cannot absorb Zoroastrianism through osmosis. How else can they learn when we do not have a sizable community of Zoroastrians in Atlanta to make absorption through osmosis possible? My brother and children have provided the answers: my brother has provided the facts and my children the motivation. I am trying to provide material and the encouragement so that my children can "learn how to learn to be Zoroastrians". This is easier said than done.

When I was growing up I knew that I was a Parsi Zoroastrian, and was a part of an extended family. I knew where our fire temple was. I went to the fire temple and did what others did. I ate lovely food, met the priests, and attended weddings and navjotes. I participated (at times with boredom) in the Jashans that were held in my house. In other words, I was comfortable with my religious identity in a secular yet religious nation — our India. I had no doubts about my religious identity. But what about my children? They live in North America — in a land where the customs are very different and the support structure for the inculcation of religiosity is fragile, to say the least. I am therefore faced with two important questions: "What is religion?" and "What do I want to pass on to my children?" The answers to these questions provide the basis for what I believe is necessary for the inculcation of Zoroastrian religiosity in my children. I believe:

- Religion is a way of life.
- Good Thoughts, Good Words and Good Deeds provide the basis for living a good life.
- Zoroastrian doctrine, for example the Amesha Spentas, help us discern the "good" that qualifies Thoughts, Words and Deeds.

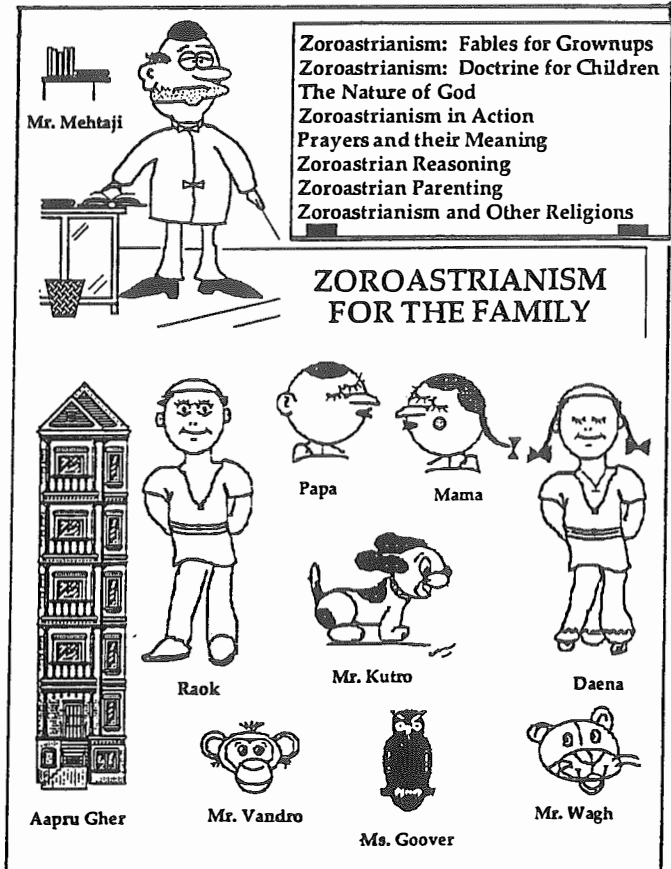
We know that Ahura Mazda is the Lord of Wisdom and our prophet is Zarathushtra and our religion is called Zoroastrianism. Further, we can state that religion is a way of life and we assert that the way to live a good life is through good thoughts, good words and good deeds. But what do we really mean by "good"? If the issue is clear cut we know what is good and bad. In life we are often faced with issues that are not clear cut. Now then, how does a Zoroastrian determine "good"? The answer is I have to "learn how to learn to be a Zoroastrian". The question is: How?

The answer lies in the harmonization of the rational, psychological and spiritual in Zoroastrian life based upon the knowledge of the Amesha Spentas and their role in helping a Zoroastrian learn how to live a good Zoroastrian life. What does this mean? I will explain in two parts: First the Amesha Spentas. There are seven Amesha Spentas whose qualities exemplify Wisdom, the Good Mind, Truth, Power, Devotion, Completeness and Immortality. I believe these seven Amesha Spentas contribute to every single facet of a Zoroastrian's life. And now to the second part. Humans reason, humans feel, humans experience at the psychological and spiritual levels. If religion is a way of life for humans, then it must cater to human reasoning, human feeling and human spirituality. Can we live a Zoroastrian life by reason alone? No. The world viewed by reason alone is incomplete for there would be no place for art, music, poetry and love. Can we live a Zoroastrian life by feeling alone? No. The world viewed by feeling alone is incomplete for there would be no place for mathematics, science and engineering. Can we live a Zoroastrian life by being spiritual alone? Of course not.

Look around at creation. Each plant, each animal has been given the wherewithal to live; each is an entity in itself and is complete. Similarly, each human is an entity to itself and is complete. If Ahura Mazda has created us with the ability to reason, feel and experience, surely He expects us to use all of these endowments to live a Zoroastrian life. Why would a perfect being do anything else? If a Zoroastrian life cannot be lived by reasoning alone, then the religion cannot be defined

by doctrine alone. Doctrine is food for reasoning, prayers for feeling and experiencing at the psychological level. But why rituals? They foster feeling and experience at the spiritual level. In my opinion, it is through the harmonization of the rational, psychological and spiritual in Zoroastrian life that our children have the best chance to "learn how to learn to be Zoroastrians".

Outside India, we are at best able to stress two aspects of learning, namely, process-based and fact-based. Our one-room schoolhouse format, as practiced in Houston, was developed to foster understanding through learning that is process-based, as opposed to learning that is achieved by being exposed to facts alone. I believe it is essential for us to do what is necessary to empower our children to reason using the doctrine embodied in our Zoroastrian religion. I believe that the best approach is one in which the process-based approach is reinforced by facts.



ZOROASTRIANISM FOR THE FAMILY

by Dr. Farrokh Mistree

A compilation of notes presenting Zoroastrian values through stories and cartoon characters. Available from Farrokh Mistree, Dadaji Publications, 2846 Greenbrook Way, Atlanta, GA 30345.

Irrespective of how we conduct classes in North America, I believe it is important that our children learn about Zoroastrian doctrine and have the opportunity to internalize and understand it. Our notes "Zoroastrianism for the Family", came about through the monthly classes in Houston. They are in a form that can be used by a parent to communicate with their offspring and for our young adults to read, internalize and contemplate. Only the parents can reinforce that which is presented once a month in the school. The material in this set of notes has been used by some parents to continue the education of their children at home.

So far I have focussed on issues associated with the education of pre-navjote children. To recognize the needs of the youth, young adults and those of us of the older generation who wish to continue to grow, I believe we need:

- A computer bulletin board cum booklet which contains both questions and answers, say *Everything You Wanted to Know About Zoroastrianism But Were Unable to Have It Explained*.
- An 800 telephone number to which questions can be directed.
- A clearing house for Zoroastrian teaching and learning materials.
- The creation of a Zoroastrian service — one which will get our children (and many of us) to experience religion through the power of religious ritual.

Now a word about the role of grownups. I cannot stress too strongly the importance of parents working with their children in learning how to live Zoroastrian lives. Of course, Ahura Mazda has given us the freedom to choose but has he charged us (young and old) with the responsibility to gain wisdom not just when we are young but throughout our lives. What better way to prepare the next generation than to gain wisdom by learning about our faith with our children and our extended North American Zoroastrian families?

There are many issues associated with the religious education of Zoroastrian children in North America and there are many different ways in which they can be resolved. I will end by taking refuge in Kipling's words:

"There are nine and sixty ways to construct the tribal lays, and — every — single — one — of — them — is — right!"

WHAT DOES THE YOUTH LEARN FROM THE CIMNA RELIGIOUS EDUCATION CAMPS?

By Mobed Fariborz Sohrab Shahzadi
Council of Iranian Mobeds of North America

The Council of Iranian Mobeds (CIMNA) holds an average of two camps per year in California (at the present time). The theme of these camps usually is for Zar-toshti youth to "Identify with their past and to learn about their religion." This theme is relevant to all Zar-toshti youth who have made their home in North America. It is a camp which helps youth look into the future, a future which hopefully will retain them and their children as Zar-toshtis into the next century.

The Council members plan this camp to teach the youth an educational perspective, teach team spirit and how to live three to five days and take care of themselves with other Zar-toshtis their age. Participation is restricted to Zar-toshti youth. Male and female youth between the ages of 10 and 18 years from all Zar-toshti communities attend. Camp fees are reasonable and usually costs break even with the fees collected. Any amount left over is used for the cost of publishing religious books of the Council. Formal religious education is given to youth that are divided into two groups by age. The following subjects are covered in the classes:

Ahura Mazda — monotheism
Asho Zar-tosht — life/family
Three Divine Principles — significance
Path of Asha — significance
Holy Gathas — a brief synopsis
Fravahar — meaning and significance
Ameshaspands — their relevance
Religious festivals
Sedreh — meaning and significance
Koshti — meaning and significance
Yazatas — Izadan
Death in our religion — re-incarnation?
Sacred fires of the past
Gahs (prayer time periods)
Zar-toshti calendars
Zar-toshti languages
Selected Avesta prayers with meanings
Prayers — Why pray
History of Zar-toshtis
Religious ceremonies explained

Workshops are held teaching the youth to learn to tie the Koshti. They are also taught to respect the traditions of the Zar-toshti forefathers with the teaching of the significance of many of the regularly maintained traditions learned in the home. Respect and tolerance for elders and other

religions is taught. The youth are encouraged to ask questions about other major religions and to learn more about them. Some basics of religion and life that the youth learn are:

- * The youth wearing their Sedreh/Koshti all the time (if they have been "Sedreh-Pushi'd") teaches them to be comfortable with it.
- * Starting all activities like sports, meals and classes with basic prayers teaching them to remember that religion is a part of their daily life and not something that is practiced just in the Dar-e-Mehr or on special religious days.
- * Group prayers in the quiet peace of the Dar-e-Mehr in front of the warming flames of the fire, teaching them to search their souls for peace and harmony and to learn to love the pure creation of Ahura Mazda.
- * Group sports like dodgeball, basketball and tug-o-war teaching them unity and teamwork.
- * Special events like campfire, talent night and "lip-synch" contests highlighting the individuality of each person and a chance to show off their talents.
- * Upon registering at the camp, the youth are divided into four teams using Avesta names — Ashem, Yatha, Kemna and Mazda. Team leaders are assigned for each team and the team is fully responsible for the success in team activities, teaching youth to be appreciative of authority and unity.
- * Classes to teach the fundamentals of our Zar-toshti religion and quizzes the next morning make sure the material they learn is studied overnight. Puzzles, cartoons and jokes are used to break the monotony of serious subjects and to highlight the fact that religious education need not be boring.
- * In the last religious class, a "Religious Jeopardy" game of questions/answers, just like the TV show, is played. This game is useful in recapping the material taught in the classes.
- * Events like mini-golf, bowling or a trip to a theme park like "Medieval Times" to keep them in touch with the contemporary world.
- * And of course the youth have to cook their own lunch, keep the place clean, mow the lawn and do everything as teams — taking direction from their team leaders.
- * On the last evening together, the youth witness a Jashan or Gahanbar ceremony performed in front of an audience of Zar-toshtis, so that they

get a flavor of the Zar-toshti religious ceremonies.

- * There is a graduation ceremony at the end of the camp. Each team leader announces their team to come and accept a completion certificate from a guest who is a leader in the Zar-toshti community. Special awards are given to youth who were special during the camp.
- * A group picture is taken and is sent to all participants with the names and addresses of their fellow attendees, so that they may keep in touch with each other when they leave the camp and go their own ways in the future.
- * The camp usually closes with the planting of a tree by all attendees near the Dar-e-Mehr so one day, when they come back to this place, they remember the good times and unity they had.
- * No camp is complete without teardrops falling from the eyes of youth saying good-bye to each other.

This is only a stepping stone for CIMNA to continue their efforts to teach religion to the Zar-toshti of tomorrow. It is in no way a "be-all-and-end-all" but a step in the right direction. These camps could be emulated by the other religious organizations and CIMNA is ready to work with other Zar-toshti Associations to offer their curriculum to make such camps more successful and also to offer such for adults who want to re-learn the religious knowledge they may have forgotten since their youth. The success as shown through the attendance and the continuity of such camps proves that religious knowledge can be made interesting and taught in a medium of fun, teamwork and something that the youth will carry happy memories all their lives.

Children's Education Workshop at the 1992 Vancouver Congress — a Report

This workshop explored how children's religious education is being carried out in different parts of North America; and ways to "get through" to the children, based on the experiences of several teachers.

Dr. Mehraban Khodavandi emphasized the need for carefully developed audio and video material to attract the children and to involve them in learning and exploring. Involvement of parents is extremely important. To be effective, parents and teachers need training first. He also emphasized the need to promote study of Zoroastrianism in schools and Universities.

Jaloo Cooper elaborated on her experiences with the Ontario children. The Fasli calendar is used in Ontario to avoid confusion about the celebration of festivals. Children are taken on field trips on special days such as *parabs* and *hamkars*, to develop environmental consciousness. Recital of prayers five times a day is encouraged, and when not practical, at least a silent prayer is suggested. Demonstrations of marriage and navjote ceremonies are given. Once a year a play, based on the lessons learned, is presented where all the children have a part to play.

Lovji Cama presented an account of the classes held by ZAGNY. About 60 students attend the monthly classes. The children are encouraged to learn value systems through performance of stories depicted in the Shah Nameh. ZAGNY also conducts intensive learning camps at the end of the school year. Ex-students assist in conducting some classes so that the youth feel comfortable with them.

Dr. Farrokh Mistree emphasized the need of the learning process to be a continuous one beginning from the day of birth. He introduced the concept of "process-based learning", which emphasizes parental involvement so that the child learns to live the principles and values of the religion along with parental concurrence. He has authored a book, published by *Dadaji Publications* which teaches values by introducing concepts such as the Amesha Spentas in animation-type format. It includes prayers and their meanings and is available for purchase.

Professor Kaikhosrov Irani provided the names of three books that could be used as reference material for teachers: (1) *A Book of Prayers*, by Dastur Hormuzdiar Mirza; (2) *Zoroastrian Civilization*, by A.M.M. Press, New York; and (3) *Zoroastrian Theology*, by Dastur Dhalla.

Firdosh Mehta
FEZANA Education Committee

IN COMING ISSUES ...

Future FEZANA Journal themes are:

May 1, 1993: "Handling Change"

August 1, 1993: "The Role of Priests"

Letters and articles are invited. Submission deadline is two months prior to the issue date.

ZOROASTRIAN ENTERPRISE

As a service to readers, Zoroastrian businesses are listed in this section. Please support our Zoroastrian entrepreneurs.

KHOSRAVI AND ASSOCIATES, LAW OFFICES

Kourosh Khosravi
1224 West Grove
Arlington Heights, Illinois 60005
(708) 255-2727

Kourosh Khosravi has recently started a law practice, and offers legal services to Zoroastrians, with concentration in the area of Immigration Law.

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The Iranian Zoroastrian Association of New York presents a 7 day cruise to Bermuda, July 3 - 10, 1993. Special group rates start at \$1285.

Business and Entrepreneurship — Report of Workshop at the 1992 Congress in Vancouver

The goal of the workshop, as stated by Chairperson Farshid Salamati, was to take concrete steps to bring to fruition the concept of the Zoroastrian Business and Entrepreneurship Network, that had its genesis at the 1990 Houston Congress. The overflow crowd of over 70 attendees introduced themselves and stated their reasons for attending the workshop. the need for networking among Zoroastrians to help set up business ventures and for guidance to students on future career paths. Some proposals were:

- * Prepare a directory of Zoroastrian professionals and businesses. Promote networking through this directory.
- * For the collective prosperity of the community, Zoroastrians should patronize fellow Zoroastrian businesses, and make every effort to employ Zoroastrians.
- * Encourage technology transfer between North America and India, Pakistan and Iran.



A glowing tribute to Dr. Mehraban Khodavandi, member of the FEZANA Education Committee, on the front page of his hometown newspaper.

Dr. Mehraban Khodavandi, educator extraordinaire

It's the art of teaching that puts the flame in the fire

By LISA HENDRICKS
Press Correspondent

Teaching is more an art than a science.

That is the philosophy of Dr. Mehraban Khodavandi, Professor of Education and Psychology at Lakeland College. As the professor of Secondary Education majors, Khodavandi teaches students how to become teachers.

Khodavandi, director of the college's urban teacher outreach program, believes

that the education of a future teacher is important, but the art of teaching is what puts the flame in the fire. That's why Khodavandi thinks he was born a teacher.

Most of his colleagues would agree.

Dean of the college, Keith Striggow, says that Khodavandi is "just simply, a wonderfully dynamic individual who contributes through his enthusiasm and wonderful positive attitude towards life as much as he does through his teaching. He has a marvelous capacity to connect with people and to encourage the best from them."

Dr. Richard Leach, Professor of Theology, has been a colleague of Khodavandi for about 12 years. "He is a wonderful, wonderful, motivator. If I would say the same thing he does in a classroom, the class would just yawn at me." Leach attributes Khodavandi's motivating techniques to his

charm and Persian accent.

Khodavandi finds motivation as the key to good teaching.

"The best teacher is one that will be a facilitator of

"All my students are my kids, even though some are older than me."

— Dr. Mehraban Khodavandi

learning, not a transformer of learning," explains Khodavandi.

He believes that the idea that teachers are in the classroom to cover material is wrong. "The goal should be the total development of the child. The content is one of the means to the end," he says.

Turn to TEACHER / Page 6

6 Sheboygan Press, Saturday, September 12 1992

FROM PAGE ONE

Teacher

Continued from Page 1

He believes that the idea that teachers are in the classroom to cover material is wrong. "The goal should be the total development of the child. The content is one of the means to the end," he says.

With total development of the student in mind, Khodavandi has designed a class called "Race and Minority Relations" that is a requirement for all education majors.

"Prejudice has been so dysfunctional in that we are wasting resources that could contribute to the economy," says Khodavandi. "We are wasting energy to justify why we are prejudiced and why we discriminate."

By focusing his class on contributions made to society by different races and minorities, Khodavandi feels that increased awareness opens up discussion. "Probably we'll find more similarities than differences. Probably we'll find that there are more differences between two people than between two races," he says.

Khodavandi's style of teaching is one that his colleagues and students say always offers the opportunity to discuss anything. "He has a painless

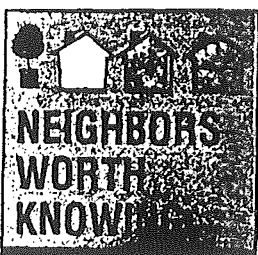
method of teaching," says Linda Goodline, sophomore secondary education English major. "We learn from him and from each other."

Lisa Finney, a senior secondary education English major, agrees. "Mehraban is one of those people who I will always remember. He is kind and caring, truly concerned about the well-being, whether educationally or personally, of his students."

Cynthia Schmahl, a graduate of Lakeland and teacher of seventh and eighth grade math at Brillion Junior High for the last two years, certainly echoes Finney's admiration for Khodavandi. Schmahl says that Khodavandi has helped her become a good teacher "by demonstrating what an excellent teacher is."

Khodavandi's concern about teaching his students the art of teaching has earned him the honor of being the only faculty member at Lakeland College to receive the Outstanding Professor Award two years in a row.

"All my students are my kids, even though some are older than me," he says. "Their success is my success. That's my reinforcement."



* With foreign investments opening up in India, North American Zoroastrians should take the opportunity to invest in India, and help fellow Zoroastrians in that country.

* Entrepreneurs to take advantage of the growth in the Health Care products industry.

* Zoroastrian's with established businesses to help others get started.

Contact: Farshid Salamati (510) 632-0104.

Professional and Business Directory

Based on the changing face of the world economy and the evergrowing needs of our community, the FEZANA Business Committee has implemented actions to develop and publish a directory of Zoroastrian Professionals and Businesses in North America.

A questionnaire has been mailed to each Association for distribution among its members. All Zoroastrian businesses and professionals are invited to submit the questionnaire, or the following information on a separate sheet, for insertion in the Directory:

NAME: _____

ADDRESS: _____

TEL: _____

(Home/Business/FAX/email)

PROFESSION: _____

NAME OF BUSINESS: _____

Professional expertise or general description of business: _____

There is a charge of \$25 for each insertion. The directory will be mailed to all participants. Please make checks payable to FEZANA, and send with your information by March 1, 1993 to: Farshid Salamati, FEZANA (Business Committee), 675 Hegenberger Road, Suite 110, Oakland, CA 94621, tel: (510) 632-0104.

Enhancing Your Career

CareerTrack, a company specializing in professional career guidance, suggests that "Public speaking is probably the one skill that builds visibility within a company faster than any other. Volunteer to present your individual, group or company's ideas and achievements. Speakers are generally associated with the idea they present, whether or not they come up with them!" If you are not an experienced speaker, prepare your complete talk ahead of time and rehearse as often as possible in front of family, friends and colleagues. Get them to critique your style, voice, and diction to prepare you for the larger audience.

Tour of Ancestral Land of Iran

FEZANA is planning a conference and study tour of historical sites of Iran, tentatively set for Spring 1994. The itinerary is:

Day 2: Arrive in Tehran. Meet Tehran Anjuman.

Day 3-4: In Tehran. Visit museums, palaces, Mt. Demavand.

Day 5: By bus to Isfahan, founded during the Achaemenid period by Ardavan the 5th (222 - 224 BC). Visit Atash Kadeh, rocking minarets and palace.

Day 6-8: By bus to Shiraz, Province of Fars. Visit Takht-e-Jamshid (Persepolis), Nagshe-Rostam and Pazargad; remains of Nagsh-e-Shapoor and Azarju Atash Kadeh in Darab; the old city of Fassa; remains at Firuzabad, Kazeroon, Lar, Jahrom and Mamasani.

Day 9: By bus to Yazd, via Kerman.

Day 10-11: Yazd, oldest city of Iran; visit Atash Vehraram, Peer-e-Shab, Chak Chakuoo, Peer-e-Harishat and Zoroastrian villages. Conference and banquet.

Day 12: Return to Tehran by bus. Visit Mashhad in Khorassan and Firdoshi's tomb in Tooss.

Day 13: Conference and banquet in Tehran.

The estimated cost is \$2200(US) including travel, meals and accommodations. If interested contact: Parvin Mobed (708) 719-1003.



ZARATHUSHTRA

ZARATHUSHTRA

Retold by Bachi Karkaria, 35 pp.
Life of Zarathushtra in comic strip format. Published by IBH Education Trust, 223 Cuffe Parade, Bombay 400 005.



Light in all its manifestations symbolizes righteousness sustained by an enlightened mind – the highest of all attributes of the one God, Ahura Mazda, "Wise Lord," that man can possess. An eternal flame is scrupulously tended in all Zoroastrian temples and forms the focus for Zoroastrian prayers and ceremonies. The intense reverence for the natural elements (the earth, air, fire, and water) are symbolized by the items displayed in Zoroastrian ceremonies.

*Ashem Vohu
Vahishtem Asti
Ushta Asti
Ushta Ahmai Hyat Ashai
Vahishtai Ashem.*

*To think a good thought, to speak a good word,
to do a good deed
Is the best.*

*Everlasting happiness to him who
is righteous*

Yasna 28.11

AVESTA, the sacred book of the Zoroastrians, comprise in part the 72 chapters of the YASNA ("worship" or "praise"). Seventeen of these hymns are called the Gathas, attributed to Zarathushtra himself.

ZOROASTRIANISM

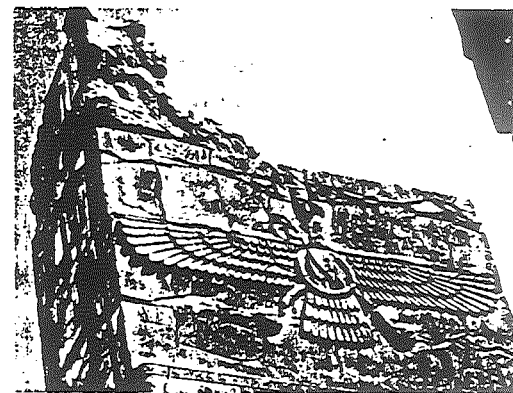
Prophet Zarathushtra, or Zoroaster, preached the religion on the steppes of Asia, the ancient Persia, around 1800 B.C. The faith flourished through the rise and fall of many civilizations. During the Achaemenian period, Zoroastrianism became the state religion of the Great Persian Empire, founded by Cyrus the Great in 558 B.C. It suffered a setback during the reign of Darius III when Persia was conquered by Alexander the Great in 331 B.C. Persepolis, the seat of Zoroastrianism, along with all the Zoroastrian scriptures written on cow hides, was destroyed during Alexander's conquest of Persia. The Greeks were overthrown by the Parthians in less than a century followed by the Sassanian rule while Greek influence gradually diminished.

Zoroastrianism flourished under the Sassanians (226 A.D. - 641 A.D.). Zoroastrian scriptures were retrieved and once again transcribed in the Pahlavi script during the Sassanian period. Zoroastrianism reeled once more in Persia with the advent of Islam and the conquest of Persia by the Arabs. At that time a large number were forced to accept Islam, but a few shiploads of devout followers left Persia and landed on the western shores of India where they were given refuge by the native Hindu ruler. Their descendants the Parsees, concentrated in and around Bombay, have kept the faith alive in India.

In an age of idol worship and polytheism, Zarathushtra preached the first monotheistic religion of the one supreme God, Ahura Mazda ("Wise Lord"). The message of Zarathushtra is contained in the ancient texts written in Avesta, of which the five Gathas are believed to be the word of Zarathushtra himself. The quintessence of Zoroaster's teachings is embodied in the triad: HUMATA (good thoughts), HUKTA (good words), and HUVERASHTA (good deeds).

The loftiest ideal for man upon earth is to be god-like like Ahura Mazda. With the cultivation of the good mind (Vohu Maan), and by following the path of righteousness (Asha) and with devotion (Armaity), man can eradicate all evil and can hope to attain the twin rewards of perfection (Hurvatat) and immortality (Ameretat) thereby attaining the ultimate communion with Ahura Mazda.

The total population of Zoroastrians in the world today numbers only about 130,000 to 200,000, major concentrations being in India and Iran. There are about 12,000 Zoroastrians in North America. Approximately 500 live in Metropolitan Chicago.



Zoroastrians believe that in every single human being there dwells the divine essence of God. FRAVASHI, the divinity in humanity, is represented by this symbol.



A likeness of Zarathushtra the prophet adorned with a Sudreh. The faith was revealed to Zarathushtra when he was in solitude. The Sudrah worn by Zarathushtra in the picture is an inner garment made of white muslin which is worn by Zoroastrians symbolizing goodness and charity. The word sudreh means "beneficial path to righteousness." The Kusti, a woolen cord, is worn around the waist three times as a reminder for good thoughts, words, and deeds (Humata, Hukta, and Huverashta).



Zoroastrian Page from the 1993 Interfaith Calendar.

[See "Books and Such", this issue].

PLEASE GIVE FROM THE HEART ...**Funds for FEZANA Projects**

FEZANA functions as an umbrella organization for North American Zoroastrian Associations; but, because of its unique and historic situation (time and place), it could play a pivotal role to help Zoroastrians all over the world. At the 1992 AGM in Vancouver, we recognized the vital importance of establishing and raising enough money to sustain the following endowment funds:

- **RELIGIOUS EDUCATION FUND:** To provide religious education within the community; to promote the priesthood; and to inform non-Zoroastrians about Zoroastrianism.
- **WELFARE FUND:** To provide assistance to the needy.
- **STUDENT AID FUND:** To encourage education and entrepreneurship, by providing loans and scholarships for studies in the arts, sciences and technologies.
- **GENERAL FUND:** For the operation of FEZANA and its Committees.

In order to achieve this important task, FEZANA's Funds and Finance Committee is making a direct plea to all Zoroastrians for donations. Your contribution, either in one lump sum or as a pledge for monthly, quarterly or yearly payments to all or any designated fund, will be most gratefully accepted.

We are all proud of our forefathers in Iran, Pakistan and India. They earned the respect of the world and left us a good name and great reputation by building medical, educational and other facilities to benefit all mankind. Now it is up to us to do our part to make future generations proud of us and be worthy of being called Zarthoshty.

Your help is needed. Please send your tax deductible contributions for all or any specified fund in your name or in the memory of a loved one. Unless otherwise instructed, your contribution (or pledge) will be acknowledged in the FEZANA Journal. Please send donations as specified in the appeal, or to FEZANA, 626 West 56th Street, Hinsdale, Illinois 60521.

K. Harvesf, M.D.

Chairperson, FEZANA Funds and Finance Committee

Revised Appeals Procedure

At present, each appeal for financial assistance is processed by FEZANA by circulating it to Member Associations and prominent Zoroastrians in North America. Donations are collected and finally a check from FEZANA for the total amount collected with some addition from FEZANA, is sent to the applicant.

With the significant increase in the number of appeals received as FEZANA's munificence becomes known, this process has become cumbersome to administer, and involves long delays. Henceforth, except in very special cases, appeals received by FEZANA will not be circulated individually. The Appeals committee will, instead, review the appeal and, in consultation with the Chairperson of the appropriate Committee decide directly on the amount of donation to be sent. To ensure equity and proper administration, criteria will be established, and applicants will be required to disclose full information (on prescribed proforma).

As a first step, through this notice, FEZANA appeals to all readers to donate generously to one or more of the funds [see fund list, above]. All donations will be gratefully acknowledged and faithfully applied. Donations are tax deductible in the USA. Donations may be sent to: Dinshaw Joshi, Welfare Committee, 4515 Willard Avenue, #1609-S, Chevy Chase, MD 20815.

Appeals for Welfare Projects

Since publication of the last Journal, FEZANA has received the following appeals:

1. Rehabilitating the Zoroastrians of Gujarat

Donations continue to be sought by WZO for the relief of the Zoroastrian farmers who are living in abject poverty in Gujarat [see *Fezana Journal*, November 1991]. Donors may sponsor a family for \$250 or \$25 per month. Associations may consider "adopting a village" for \$2500 or \$250 per month.

2. A crushing burden.

31 year old Percy Daver, contracted "acute necrotising pancreatitis" and passed away, leaving his aged parents, pregnant wife and a young son, with a crushing burden of debt. W.Z.O. appeals to well-wishers to contribute for this worthy cause.

Donations for these and other worthy welfare projects will be gratefully accepted, and distributed as appropriate by the Welfare Committee.

Please send checks payable to "FEZANA" marked "Welfare", to: Dinshaw Joshi, 4515 Willard Ave, #1609-S, Chevy Chase, MD 20815, tel: (301) 654-6250.

Appeals for Student Aid

FEZANA has received several appeals for financial aid from students, this quarter, among them: Study Ancient Indian Medicine.

A pre-med freshman biology student from USA is seeking a grant to study ancient Indian medicine (Homeopathy, Aryurveda, Herbal remedies) in India and compare it with modern medicine.

Donations for this and other students payable to FEZANA, marked "Student Aid" may be sent to: Feroze Golwalla, FEZANA Helping Hands Zoroastrian Youth Communication Network, 600 Woodcrest Lane #225, Arlington, TX 76010, tel: (817) 543-2487,

Calling All Queen Marians

Alumni of Queen Mary High School in Bombay will remember longtime principal, Miss Shelton. Since her retirement in 1982, Miss Shelton has been working in the deprived villages near Madras, helping build a small school for 90 children and a home for senior citizens. Funds are being raised for the buildings and community development. A mere Rs. 12,500 (roughly \$400) would build a much-needed toilet facility for invalids, and Rs. 10,000 (about \$320) would pay for a new well. Contact: Roshan Kapadia, 4800 G South 28th Street, Arlington, VA 22206.

B. D. Petit Parsee General Fundraising

Thanks to the support and encouragement of many Zoroastrians across North America, a sum of \$12,955 was collected during 1992 for free medications to the needy Zoroastrians at the B. D. Petit Parsee General Hospital. The funds will be listed as a donation from "The Zoroastrians of U.S.A. and Canada". Donations for the 1993 drive will be gratefully accepted. Contact: Yasmin and Jamshed Ghadiali, 2686 Belcher Street, Baldwin, N.Y. 11510, (516) 378-4516.

Channelling United Way Contributions

Getting an agency number for the United Way is an excellent way to channel United Way contributions made by employees of large companies, to a local Zoroastrian Association. To qualify your Association to receive contributions call the local United Way representative of your company and

get an "agency number". Also call your nearest United Way agency and send in an application for inclusion as a United Way agency. Emphasize the fact that you do NOT want United Way funds, but only the funds that are donated by the community members. Using this process, ZAPANJ has been collecting about \$1,000 per year; it has been initiated in ZAGNY this year. Contact Viraf Ghadially of ZAGNY (201) 670-9508.

Were We Taken?

Last year, Zoroastrians were touched by the appeals for financial help from Burzin Shroff, 27, who was partially paralyzed following an accident. Through the generosity of Zoroastrians across North America, FEZANA collected and forwarded \$1,701 to Burzin for medical treatment at a Rehab Center in England. Other Associations also sent donations to Burzin directly.

The Bombay newspapers are now reporting stories of Burzin's misuse of charity money and his "frivolous and lascivious" lifestyle. A letter "A Patient Living Like a Prince on Charity Money", *Bombay Samachar*, December 13, 1992, describes Burzin's life as "one round of fun, girls, drinks and drugs" and frequent parties, even at the hospital. Funds from the "Rehab Account" were allegedly used to "buy a house, decorate it, and buy a car" for over Rs. 4.5 lakhs (about \$15,000).

Looking for a Navar Candidate

In sacred and loving memory of his beloved wife, Roshan, an anonymous donor from Canada, has offered to donate the cost of performing the Navar ceremony for a deserving and qualified candidate, who may be from North America or elsewhere. The ceremony should be done according to Zoroastrian rites, preferably in Bombay, or else in Udvarda or Navsari. The donor will pay in full the expenses of the ceremony, estimated to be Rs. 20,000 (\$700). The boy will have to pay his own travel expenses to/from Bombay. Contact: Mr. Homi Homji, 2085 Islington Avenue, #1003, Weston, Ontario, M9P 2R1, Canada tel: (416) 247-9614.

Acknowledgements

FEZANA most gratefully acknowledges the following donations since the last publication. Donations will be deeply appreciated for the FEZANA fund categories: Welfare, Religious Education, Student Aid, Properties, Helping

Hands Youth, General, or for a specific appeal. Checks may be sent as requested in the specific appeal, or to: FEZANA, 626 West 56th Street, Hinsdale, Illinois 60521.

For Welfare

Cyrus F. Austin, AZ (\$201); Farokh & Maneck Contractor, LA (\$101); Khurshid & Meher Dastur, PA (\$134); Behram & Farida Irani, TX (\$134); Farokh Sethna, England (PStg 15); Hoshang Unvala, CA (\$11);

For FEZANA Journal:

Mahvash Aidun, BC (\$24); Darius & Hilla Antia (\$25); Dinshaw Balsara, MD (\$8); Poras & Pearl Balsara, TX (\$11); Mehelly Bam, TX (\$8); Parvez Baria, TX (\$8); Feroze & Shemaz Bhandara, TX (\$8); A. Chohan, ONT (\$21); Phiroze & Dhunmai Dalal, CA (\$16); Tehmi & Phiroze Daroowalla, AZ (\$16); Najoo M. Daroowalla, NY (\$16); F. C. Dastoor, FL (\$16); Dara S. Deboo, WA (\$15); K. Desai, PQ (\$12); Cawas & Kamal Desai, PA (\$8); Farrokh Forooghi, CA (\$31); P. Framroze, HI (\$16); Viraf & Stephany Ghadially, NJ (\$8); Behli Hansotia, TX (\$8); Cyrus & Bakhtavar Italia, CA (\$8); Pallen & Hutoxi Ichaporla, PA (\$8); J. H. Jasavala, CA (\$8); S. A. Jokhi, WA (\$10); Viraf Karai, VA (\$11); Perviz S. Madon, BC (\$21); Jehangir Medora, ONT (\$12); Rustam J. Mehdiabadi, TX (\$50); Hector & Daisy Mehta, CA (\$10); Jehangir & Amaz Mistry, MI (\$12); Parvez & Kate Pavri, ONT (\$12); Joseph H. Peterson, MN (\$8); Hida Pouladian, NY (\$8); C. B. Presswalla, ONT (\$8); Naval & Pervize Sidhwa, CA (\$8); Behram Shroff, OH (\$8); Kavas & Freny Thunthy, LA (\$8); Sam Vesuna, ONT (\$15); Noshir Wadia, NY (\$12).

For Religious Education

Bakhtyar & Roxana Rastegar, LA (\$15).

For Helping Hands Youth

Dinshaw Balsara, MD (\$10); Kersi & Katy Bhatgena, IL (\$10); Kashmira B. Billimoria, TX (\$20); Maneck & Mahrukh Bhujwala, CA (\$10); Farobag Cooper, IL (\$10); Porus & Zerin Dadabhoy, IL (\$20); J. H. Dudha, TX (\$10); Villy & Horni Gandhi, NJ (\$20); Noshir & Gool Jesung, CA (\$10); Viraf Karai, VA (\$10); Bijan Khosraviani, CA (\$10); Shahrookh Lala, MI (\$20); S. K. Mama, TX (\$20); Bruce & Manijeh Nadjmi (\$20); Sohrab Sidhwa, MA (\$20); Behnaz Shahzadi, CA (\$10); Pesi & Vera Shroff, ONT (\$20); Ratansha B. Vakili, NJ (\$21); Hormaz & Yasmin Vania, IL (\$10); Zoroastrian Association of Metropolitan Washington, DC (\$150).

For Student Aid:

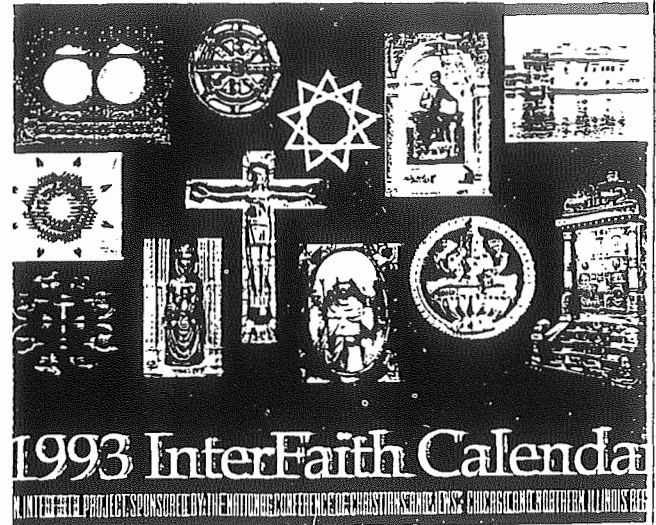
For General Fund:

Donation towards the 1994 Zarthushti Congress, from Laila, Cyra, Farhad & Hutoxi Contractor, PA, in loving memory of their dear father, Dr. Minocher K. Contractor (\$1001);

Nargis and Shahrukh Kermani (\$15).

BOOKS AND SUCH

1993 Interfaith Calendar [see page 28]



Zoroastrianism is one of the twelve major religions showcased in the Interfaith Calendar produced by the National Council of Christians and Jews. Many thousands of copies are produced annually, and distributed to schools, universities, hospitals, churches and organizations across the world. Copies are available at \$15 each (less than 10) or \$10 each (10 or more). Proceeds (after re-imbursement to NCCJ) will benefit the FEZANA general fund. Contact: Rohinton Rivetna, 626 West 56th Street, Hinsdale, Illinois 60521, tel: (708) 325-5383.

Dadabhoy Naoroji Biography

The book "*Dadabhoy Naoroji, the First British Asian M.P.*" by Zerbano Gifford, was launched on July 15, 1992, at Morley Books London Showroom. Forewords are written by Prime Minister of UK, John Major, Neil Kinnock and Paddy Ashdown. Published by Mantra Publishing and Morley Books, *Dadabhoy* is written and designed for young readers.

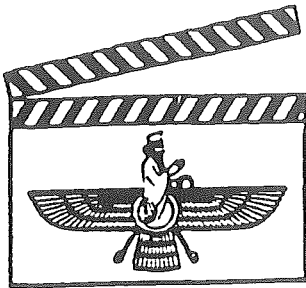
Book on History of Zoroastrians in Iran

A book in Farsi, *SAVAD AMOUZI VA DABIRY DAR DEEN ZARTOSHT*, that covers the history and traditions of the Zoroastrians in Iran, is available for \$10, from the California Zoroastrian Center, 8952 Hazard Avenue, Westminster, CA 92683.

Correspondence Course

A six-part correspondence course on the Zoroastrian religion is offered by the "Kankash-e-Mobedan" (Council of Iranian Mobeds of North

America). A certificate will be issued upon successful completion of the course. Contact: Kan-kash, P.O. Box 22911, San Diego, CA 92192.



On Wings of Fire

Persepolis Productions, Inc. is planning to forge ahead with the next phase of distribution of the film *On Wings of Fire*, on behalf of WOF Limited Partnership.

The key objective now is maximization of VHS video sales in the educational, religious and individual consumer markets, primarily within North America and Europe.

FOOD — TRADITIONAL FAVORITES

Readers are invited to submit their favorite traditional recipes for this column.

Batasas, Anyone?

Home-made batasas by Jer Tata are available at \$6.50 per pound. The entire proceeds will go towards the hall extension fund of the Zoroastrian Society of Ontario. Contact: Naju Homavazir at (416) 783-6318

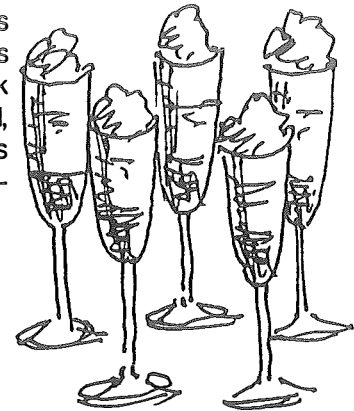
New Catering Business — "Medhora's"

"Medhora's", caters to birthday, New Year and other parties. The menu features a wide range of elegant Parsi, Indian and International cuisine from entrees, to desserts, cakes and sweets. A sampling of the over 200 dishes offered on the menu showing prices for 10 servings is shown. For full price list, contact Hiraz Keki Medhora (219) 972-2409.

Chicken Farcha (\$45)
 Chicken a la King (\$40)
 Moglai Mutton (\$35)
 Minced Meat Pancakes (\$35)
 English Trifle (\$20)
 Tarte Francaise (\$9)
 Chocolate Sin (\$25)
 Marzipan Balls (\$12/lb)
 Almond Rocks (\$12/lb)
 Liqueur Truffles (\$14/lb)
 Chocolate Topsy Cake 8" (\$10)
 Gateau Suchard 8" (\$11.50)
 Pineapple Upside Down (\$9.50)
 Orange & Walnut Cake (\$9.50)

FALOODA — A NAVRUZ DESSERT

Traditionally served during the Navruz celebrations both in India as well as Iran, Falooda is a delicious cool milk dessert served, layered, in a tall glass. This recipe makes 15 servings.



Rose Syrup:

5 cups sugar
 2 cups water
 1 cup rose water
 2 T. lemon juice
 1/4 tsp. cream of tartar
 1 tsp. essence of rose
 1/4 tsp. red food color

Cook sugar and water until thickened to a syrup. Add rose water, lemon juice and cream of tartar. Skim off any foam from the surface. Cool. Add red color and rose essence. May be made ahead, and stored in refrigerator.

Cornflour Drops

2T. cornflour (from Indian grocery)
 2 cups water
 Pan of ice cold water

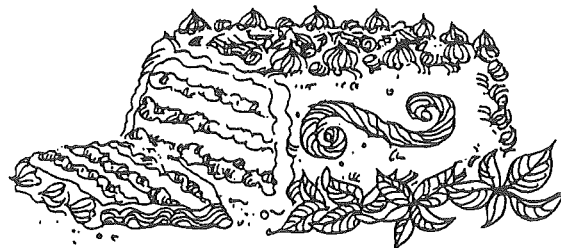
Mix cornflour with water and cook on a low flame till smooth. Immediately pour into a collander placed over the pan of iced water. Stir with a wooden spoon until cornflour mixture falls through the collander in little droplets. Strain off the water, and store in refrigerator.

A simpler, though not as authentic, alternative to the cornflour drops, is "sev" (available from the Indian grocery) or vermicelli, broken into 1" pieces and boiled in milk till tender.

Assembling the Falooda

4 T. Tookmurya seeds (from Indian grocery)
 8 cups milk
 2 cup sugar
 4 cups rose syrup (see above)
 Cornflour drops or Sev (see above)
 1/2 gallon vanilla icecream

Soak seeds in two cups iced water for 4 hours. Drain. Mix sugar and milk and bring to boil. Simmer on a low flame till reduced to about six cups. To assemble the falooda, use tall glasses. In each glass, pour 3 T. syrup, 1/4 cup milk, 1 T. cornflour drops or sev, and 1 T. seeds. Top with a scoop of icecream.



THE TRADITIONS OF NAVRUZ

*Dr. Daryoush Jahanian
Kansas City, Kansas*

Western Calendar Begins In March

The beginning of spring heralds the arrival of Navruz and the birthday of Zarathushtra. This is the best time of year to celebrate since nature renews her life cycle. In fact there is evidence in the western calendar that in an earlier era, the calendar did indeed begin with March. The names of the four months, September (septa: seven), October (octa: eight), November (noona: nine) and December (deca: ten) support this fact. But as we know, these months fall two months later in numerical order and the reason being that later on, the beginning of the calendar was switched backwards to January.

Navruz is not only celebrated by Zoroastrian and Iranian communities around the world, but in the entire Iranian plateau which includes Iran, Afghanistan and the southern republics of Russia. Recently the new republic of Tajikistan declared Navruz, Mehrgan and Sadeh as official holidays.

Arrival of the Fravashis

Many traditions of Navruz are rooted in the Zoroastrian era. The last Wednesday of the year is celebrated as the "Wednesday Festival". On that day, people start a small fire and jump over it. A few days before Navruz, Zoroastrian homes are cleaned and prepared for the arrival of the souls (fravashis) of departed relatives that are believed to descend and stay with the family and participate in the celebration.

Genesis of the "Haft-Seen" Table

For Navruz, Every family today sets a table and decorates it with seven items that all begin with the letter "S". This is called the traditional "Haft-Seen" (or seven "S") table. This set-up was different in the Zoroastrian era, when the table was decorated with seven flowers, each assigned to Ahura Mazda and the six divine attributes (Wisdom, Truth, Might, Love, Wholeness and Immortality) and the table was called "Haft-Chin" (seven items picked from trees). During the Arab rule of Iran, due to the absence of the sound "ch" in Arabic, they would pronounce it "Haft-Shin". As it happens "sh" or "shin" is the first letter of "sharab" (wine), which in Islam is regarded impure. Hence eventually, the seven "shin" was transformed to

the seven "seen".

The Day of Navruz

The first day of Navruz is a family day when relatives gather and exchange gifts and kisses (of course on the cheek and not on the lips!), and from the second day friends visit each others' homes. But visiting, and returning the visits have become a burden, so that nowadays many take vacation and by placing an announcement in the paper excuse themselves from the home visits. Certainly, large amounts of nuts, candies, fruits, food, beverages and tea are consumed.

Zarathushtra's Birthday

The sixth day of Navruz is very important, for it is the birthday of Zarathushtra. Zoroastrians celebrate with music, lectures and theater shows.

The Thirteenth Day

On the thirteenth day of Navruz, people evacuate the cities and celebrate with picnics in the farms. It is said that as in many cultures the number "13" does not have a good omen, by picnicing outdoors, the sinister aspect is expelled for the rest of the year. But certainly this was not a Zoroastrian belief, and the origin of this festival is in dispute. It is thought to have been a farmer's festival in which city residents participated. Of course, when the towns and cities are evacuated, they are carefully watched, since they become the best target for burglars!

The Final Ceremonies of Navruz

The nineteenth day of the month is observed by the Zoroastrian community as a memorial day, "Foroudakh". It is believed that on this day, the souls of departed relatives that had descended for the celebration of Navruz, will ascend. Zoroastrians observe this day by visiting the cemetery and laying flowers and fruits on the tombs of their beloved ones, and then participate in a public prayer ceremony.

Preserving the Traditions

During its turbulent history, Iran was invaded many times by major foreign powers. First the Greeks under Alexander set fire to Persepolis, but later, he himself put on Persian costumes and celebrated Navruz. Then the Arabs invaded, and

made many attempts to discourage the Iranians from celebrating Navruz by imposing heavy taxes on those who wished to do so. But the taxes were paid, and Navruz survived. In the end the Omayyat Caliphs themselves dressed in Persian costumes and participated in the ceremonies. The same history was repeated in the Mongolian era. Novruz is not only a national festival which ties many ethnic nations who live in the Iranian plateau together, but it is also the symbol of resistance against foreign invaders and represents the struggle by a nation to preserve her culture and identity. Thanks to our forefathers who preserved this grand festival, let us pass this torch to our next generation.



SETTING UP THE "HAFT-SEEN" TABLE

A long time Navruz tradition is the setting of the "Haft-Seen" table in Zoroastrian homes during the days of the Navruz celebrations. The table is laid with a white (or green) tablecloth and should include seven items all beginning with the letter "S":

- *SEER* or garlic.
- *SEEB* or apple.
- *SANJED* or dried fruits.
- *SERKHE* or vinegar.
- *SABZI* or vegetables, represented by sprouted seeds. Starting two weeks before Navruz,

lentils or wheat are soaked in water for three days. As they begin to sprout, spread them in a dish, and sprinkle with water daily for 10 days till they are 4" to 6" tall.

- *SONBOL* or Hyacinth plant.
- *SAKE* or coins. These are placed in a bowl of water, with a sprinkling of oregano, and an apple. There is usually one coin for each family member.

Other items on the table are:

- A picture of Zarathushtra.
- A *Divo* (floating oil flame).
- Sandlewood and frankincense in small *afargan* (or silver plate).
- The Avesta prayer book.
- A lighted candle.
- *Anar* or pomegranate, which is considered the "fruit of life".
- A spool of thread, signifying a "long" life.
- Homemade cookies and sweets, such as Baklava, *Nan-e-Berenj* (rice cookies), and *Kek Yazdi* (muffins).
- A mirror.
- Food: usually a smoked fish, *mahi doodhi*, bread, *paneer* (cheese), and mixed nuts.
- *Golab* or rose water.

The table is set the day before Navruz (March 20). As family and friends come to visit on Navruz day, they are greeted with a symbolic sprinkling of rose water. They look at themselves in the mirror, and then share in the candies and sweets on the table. The table is usually taken down after the 13th day, with the leftover plants and fruits thrown in the river. The coins are saved for good luck.

Parvine Mobed
Westmont, Illinois



JOBS

Submissions and inquiries for this column may be made to: Dr. Rustom Kevala (see back cover).

Jobs Available

ZAMWI is searching for a mobed willing to relocate in Washington, D.C. to live in the house at the site of the Zoroastrian Center in Washington, in return for providing religious services. Contact: Rustom Kevala (301) 972-7295. [J93-1]

Jobs Wanted

Candidate with Electrical Engineering degree from Pakistan with 13 years experience in sales and execution of large engineering projects involving supply and installation of electrical power distribution systems, instrumentation and process control, seeking suitable position. [J93-2]

MATRIMONIALS

The FEZANA Welfare Committee maintains a file of matrimonials and will coordinate the initial contacts between interested parties. Advertisers and respondents are urged to make proper checks before entering into any obligations. FEZANA does not assume any responsibility for verifying credentials. For further information, contact Roshan Rivetna (see back cover).

Congenial student of twenty-six would like to communicate with young Parsee women having a similar disposition. A preliminary acquaintance via shared thoughts and views that leads to an eventual friendship is what I desire. My diverse interests include: Music, Reading, Travel and Sports. Should you feel inclined to respond, do contact me (Rohinton), at (318) 254-0208. [M92-20]

Gentleman, 31, Ph.D. in Industrial Engineering, 5' 10", professor at U.S. University. Fun loving, enjoys theater, plays, jogging. Good sense of humor. Call Shahrukh at (612) 331-1795. [M92-22].

Good homemaker, 25, 5' 6", in U.S. since age 12, employed in department store. Quiet nature, kind, likes reading. [F93-1].

Permanent resident male, 33, 5' 8", invites correspondence from Zoroastrian women with a college education. Please send biodata with returnable photograph. [M93-2].

Accomplished female, 28, 5' 2", with B.S. in Computer Science, currently programmer analyst in multi-national company. In U.S. for 12 years. Interests include reading, travel, working out and movies. [F93-3].

Good looking, Iranian lady, 35, 5' 3", came to U.S.A. 16 years ago. Bank clerk and hairdresser. Enjoys biking, walking, outdoor activities, picnics, music and dancing. Friendly and outgoing. Interested in meeting Iranian or Parsee gentleman, preferably non-smoker. [F93-5].

Mother of 30 year old male with Indian culture, invites correspondence from home loving Zoroastrian women. Please send biodata with returnable photograph. [M93-6].

Parsee male, 33, good family upbringing, 185 lbs, 6' 1", athletic, good looking, graduate school educated (doing MBA), residing in USA, looking for attractive, slim, athletic, well educated (prefer advanced degree), Parsee female. [M93-7]

**Engagement**

Dr. Hooman Sotoodeh, son of Rostam and Minoo Sotoodeh of Los Gatos, CA, and Helga Shahrzad, daughter of the late Dr. Shari and Mary Merabi have announced their engagement. Hooman, who is Marketing Manager for FEZANA Journal, has a Ph.D. from Stanford University, and is part owner, with Farshid Salamati of "Environmental Innovations", a consulting firm in Oakland, CA. Helga is in business and computer marketing.

MILESTONES

FEZANA Information Receiving and Dissemination Committee maintains records of births, navjotes (sudreh-push), weddings, deaths, and other major events such as graduations, navar and martab ceremonies, and other honors, since the days of the earliest known Zoroastrian settlers on this continent. Please send information (see Journal, May 1991 for details) to Dr. Rustom Kevala (see back cover). Organizations and individuals publishing newsletters, compilations or commentaries are requested to send one copy regularly to Dr. Kevala. The following notices are provided from recent publications of Zoroastrian Associations:

Births

Carl a boy, to Percy and Nina Aria of Northern California, on October 23.

Zarina a girl, to Edul and Tenaz Bamji of New York area, in May.

Zinnia a daughter to Meher and Daraius Batliwalla, on September 21, in Toronto.

Kayvon a boy, to Mitra and Siamak Behroozian of Washington State, on May 15.

Karl a boy, to Aban and Cyrus Grant of Chicago area, on December 16.

Shanaz a girl, to Dilnavaz and Burt Mooney of Northern California, on July 23.

Tasha a girl, to Meher (daughter of Ervard Jal and Soonu Birdy) and Afshad Mistri, of Santa Clara, CA, on December 15.

Jamsheed a boy, to Mahrukh and Feroze Motafram of Palm Harbor, FL, on October 20.

Carl a boy, to Lorraine and Neville Moos of Fairlawn, OH, on November 5.

Anahita a girl to Sohila and Faridoon Parsinejad, on November 29.

Farzam a boy, to Fariba and Behruz Shokri of Washington State, on October 22.

Navjote (Sudreh-Push) Ceremonies

Cyrus son of Jimmy and SHirin Jagosh of Nova Scotia, Canada, on July 18.

Jehan daughter of Pervez and Rukhsana Moos, in Toronto, on October 17.

Weddings

Farzad Ardishiri son of Dr. Mahyar and Bibi, and Shirin Modarai daughter of Jamshid and Pehdokht, in Mississauga, Ontario, on September 20.

Farzad Behboodi Mahbanoo Khosravi daughter of Ciroos and Shahnaz, in Toronto, on October 10.

Banafar Kermani daughter of Nargis and Shahrukh Kermani of Olney, MD, to John Patrick Devine br Kekoo Gatta October 25, at Niagara Falls.

Nazanin Mehini daughter of Mr. and Mrs. H. Mehini of Vancouver, BC, and Cyrus Pousooshasb of Chicago, IL, son of Mr. and Mrs. F. Pousooshasb, in Vancouver, BC, on November 21.

Goolrukh daughter of Hosie Surti, to Gerry Yantha on November 21, at the Mehraban Guiv Darbe Mehr in Toronto.

Deaths

Edalji Dhunjisha Anklesaria husband of Manijeh, and father of Dr. Maneck Anklesaria of Tulsa and Dhun Anklesaria of Ahmedabad, India, in Tulsa, OK, on December 25.

Eruch Balsara father of Pervin Darius Bhatena, in Bombay, on November 17.

Dr. Minocher Contractor father of Farhad, father-in-law of Hutoxi, and grandfather of Laila and Cyra Contractor of Pittsburgh, PA, on September 19, in Surat, India. Dr. Contractor was founder of the Surat Parsi Pragati Mandal, a trustee of the Surat Parsi Panchayet, and other welfare organizations. He also served the Surat Municipal Corporation with distinction.

Jamshid Contractor husband of Zarbanoo, father of Manijeh Atashband, Camellia Mavandadi and Abtin Contractor, on October 8.

Soona Pasi Dastur mother of Behroze Adi Anari, on December 3.

Bejonji Ardesir Homavazir father of Tehmul, Dara, Hoshang and Jamshed, and brother of Russi, Keki, Coomi and Jer of Ontario, Canada, on October 8, in Bombay.

Hoshang Rustom Kakalia 58, in New York, on July 15. He was considered to be among the top ten authorities on Customs Law and Practice in Pakistan, and was recently invited to be a member of the Resource Mobilization and Tax Reforms Committee.

Jal Mehta 50, beloved husband of Navaz, father of Rouzan and Navroze, of heart failure, in New Jersey, on December 26.

Noshir Pestonjee brother of Dolat (Merwan) Bamji and uncle of Edul (Tenaz) Bamji of New York area, in Singapore, in November.

Manijeh Minocher Vania 82, mother of Luke (Jinny) of Menlo Park, CA, Hormuzd (Yasmin) of Springfield, IL, Rustom (Gulzarin) of Olney, MD, and Kamal (Rohinton) Tengra of Rockville, MD, on December 13, in Maryland.

Rustom Vatcha husband of Siloo, father of Dr. Sorab Vatcha of Mountain View, CA, in Bombay on December 22.

Pervez Wankadia nephew of Khorshed Wadia and cousin to Sam and Sarosh Wadia, in Toronto on September 21.

Father of Aban (Gev) Nentin and Dhun (Nari) Deboo, of New York area.

IN MEMORIAM**Dr. Bahram Fravashi**

Dr. Bahram Fravashi, Professor of Avesta, Old Persian and Pahlavi, Tehran University, passed away in July 1992, in San Jose, after a long illness. He had come to San Jose for treatment. One of the foremost Iranian to seriously study

ancient Iranian linguistics, Dr. Fravashi was, in fact, the most prominent student of the noted scholar Professor Poure Davoud. He was on the Board of the Ancient Iranian Cultural Society and a prominent member of the Iranian History Association. He ran a regular *Iranzamin* program of Iranian history on Iran TV and radio. His two Pahlavi-Persian and Persian-Pahlavi dictionaries, are standard reference books.

Condolences to his wife Homa, his son and daughter, and to the hundreds of Avesta and Pahlavi students, some of whom have grown so outstanding that today Iran can well boast of having the largest number of Pahlavi scholars.

[Excerpted from "The Silence of a Silent Scholar", by Dr. Ali A. Jafarey, Spenta, Summer 1992.]

Air Marshall Minoo Engineer

Possibly the highest decorated officer of the three armed services (Army, Navy and Air Force) of India, Air Marshall Minoo Engineer was awarded the Distinguished Flying Cross in World War II in Burma, the Mahavir Chakra in 1950, the PVSM in 1962 and the Padma Bhushan in 1965. He passed away on July 16, 1992, in India.

Minoo was one of the three Flying Engineer Brothers: Aspi, Jehangir and Minoo. Flying came to them as easily as swimming comes to a fish. (Once when an insurance agent approached Jehangir about his hazardous occupation, the latter cut him short by saying: "One thing I am quite sure of, and that is that whatever else I may die of, I will never die as a result of flying." Unfortunately, this did not prove to be true. Jehangir was shot down by the enemy while flying in a defenseless flying machine.

[From Fed Newsletter, August 1992]

EVENTS AND HONORS

ARMEANE M. CHOKSI of Bombay has been appointed Vice President of the World Bank in Washington, DC. Mr. Choksi joined the World Bank in 1974 through the Young Professionals Program. He is only the fourth Indian and the second Zoroastrian (after Purviz N. Damry) to be appointed to this position in the 46 year history of the World Bank.

[Submitted by Dinshaw Joshi, Chevy Chase, MD]

The prestigious Masters Award was presented to GUL IRANPUR, as a top producing sales agent with Century 21 Results of Long Beach, CA. Iranpur, with over \$5,000,000 in home values, outproduced over 180 other sales agents.

RUSTUM MISTRY graduated from the University of Pittsburgh School of Dental Medicine, specializing in orthodontics, in September 1992. Dr. Mistry is currently practicing dentistry in Bombay.

AVA JAMSHED UDVADIA has been accepted as a Ph.D. candidate in Microbiology at Duke University, Durham, NC. She is currently researching the problem of cell growth regulation by Rb proteins.

OURFEEZ JAMSHED UDVADIA obtained her B.A. with distinction in Mathematics and a Secondary School Certificate in May 1992 from the University of Michigan, Ann Arbor, MI.

ZARIN DASTUR was awarded the coveted title of "Super Model" in a beauty pageant organized by Rashma Jawa of Palken Radio Program and Foster India Foundation. She was recently recognized as a top model at a competition sponsored by Disneyland Hotel. Her other hobbies include playing the piano and dancing. Zarin has also studied classical ballet and piano. She is majoring in Biology at Santa Monica College, where she has managed to maintain a 4.0 GPA!

SHIRIN (SILOO) JASAVALA'S name has appeared in the Queen's Birthday Honours List for the title of M.B.E. (Member of the British Empire), in recognition of her valuable services to the Government of Her Majesty Queen Elizabeth of England. Since her arrival in London from Zanzibar, she has worked her way up, having started as personal secretary to the Ministry of Technology. Married to Kersey Jasavala, Vice President of the Zoroastrian Trust Funds of Europe, Shirin provides exemplary social services to the Zoroastrian community in UK.

[ZIFE Newsletter, July 1992]

VISPI S. DASTUR was awarded a Gold Medal at Granada 92 World Stamp Exhibition in Spain for his research exhibit "India Used Abroad — Aden Victorian Era". As Commissioner for India he managed the Indian participation which resulted in Indians winning 10 medals, including 2 Gold, at this prestigious International event. Dastur has won several Gold and Vermeil Medals worldwide and is the first Indian and Asian to win the

Roake International Trophy for original research in philately.

[From Fed Newsletter, July 1992]

Eleven years after she assumed that position, DR. (MRS) SHIRINBANOO SOHRABJI KUTAR, stepped down as Chairperson of the World Zoroastrian Organization in 1991. The WZO honored Shirinbanoo with the honorary membership of the WZO, and passed a resolution:

"... in recognition of her long, meritorious and devoted services to the organization and Zoroastrian community worldwide. Under her humane and outstanding leadership, WZO is firmly established as a truly International organization ..."

[From Hamazor, June 1992]

Thirteen Zoroastrians are among the 119 students selected for higher studies abroad by the J. N. Tata Endowment for Higher Education of Indians. The selection is based on merit, judged through a rigorous All-India competition. The students are: DILSHAD MASTER for M.A. in Telecommunications at Michigan State University; FIROOZA PAVRI, for a Master's in Geography at University of Toledo, OH; ZENOBIA TARAPOREWALA for a Ph.D. in Cell and Molecular Biology at the University of Maryland; DR. GULSHAN SUNAVALA for program in facial surgery at New York University Dental College; MEHER DHONDY SARAN for a Master's in International Management at the American Graduate School of International Management, USA; DILNAZ UNWALLA, for a Master's in Speech Therapy at Ohio University; DR. MS KERMAN DUBASH, for a M.S. in Veterinary Medicine at Ohio State University; GULSHAN DEBOO, for a doctorate in Plant Physiology at Washington State University; ADIL MISTRI for post graduate studies in Finance at University of Michigan; MEHERNOSH ENGINEER for a post graduate studies in Materials Science at University of Delaware; JAMSHID TATA for a Master's in Computer Science at University of Arizona; HORMUZD COMMISSARIAT for M.S. in Electrical Engineering at Michigan State University.

[From Fed Newsletter, August 1992]

DR. PERSIS AMROLIA of U.K. provided four months of voluntary service as a Medical Registrar, serving the poor in Yaounde in the Cameroons. From January 1993, Dr. Amrolia will start a three year contract with the Washington Institute for Genetic Research.

[From ZTFE Newsletter, October 1992]

D. R. MISTRY of Bombay was cited as the "Doyen of Philately" at the BIOPEX-89 philatelic exhibition, and has received a mention in the Limca Book of Records 1992. He has an unmatched collection of 20,000 wild-life stamps, some of them dating back to the 19th century.

[From Fed Newsletter, August 1992]



Flamingo



King Penguins



Giraffe



White Bengal Tiger

NOSHIR LANGRANA of New York was elected to the prestigious level of Fellow of the American Society of Mechanical Engineers, in recognition of his significant contributions to the advancement of mechanical engineering.

KAMAL KANGA, 20, daughter of Viraf and Shirin Kanga of Chicago, will spend a semester studying and teaching in Costa Rica. Kamal, a Junior at the University of Illinois, graduated from Bolingbrook High School with top academic awards, a scholarship from the Rotary Club, and the Paul Douglas State Teacher Scholarship.

ANAHITA KASAD won the Gold Medal, and her sister ZAREEN KASAD, won the Bronze Medal at the California State Figure Skating Championships. Anahita is now working towards the National Figure Skating Championships,

ZAGNY has announced the award of scholarships to the following undergraduate students: SPENTA CAMA, URMEZ DAVAR, HAVOVI FRAMJI, NATASHA GANDHI and ROUZAAN MEHTA.

DR. JAMSHED H. WANIA, who put Pakistan on the ophthalmologic map of the world, was posthumously awarded the prestigious "Raja Mumtaz SAARC Gold Medal" for 1991 in appreciation of his yeoman service to the cause of ophthalmology.

[FED Newsletter, November 1992]